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Ecclesiastical History
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THE

MISSIONARY CONVENTION

AT

JERUSALEM;

OR AN

EXHIBITION

OF THE

CLAIMS OF THE WORLD

TO THE

GOSPEL.

"The Prophets used much by metaphors
To set forth truth. Yea, whoso considers
Christ — his Apostles too, — shall plainly see,
That truths, to this day in such mantles be."
John Bunyan.

BY REV. DAVID ABEEL,
MISSIONARY TO CHINA.

NEW-YORK:
PUBLISHED BY JOHN S. TAYLOR,
THEOLOGICAL AND SUNDAY-SCHOOL BOOKSELLER, BRICK CHURCH CHAPEL, CORNER PARK-ROW AND SPRUCE-STREET.
1838.

ple of action, that they have a right to dispense the gospel in the manner and measure which their judgement and generosity may dictate.

The following pages aim at the correction of these and similar mistakes. Those arguments which are usually advanced against foreign missions, are briefly and dispassionately considered, while those which should engage every Christian in this work are presented to the consciences of all to whom they apply.

To divest the subject of all local or extraneous associations, the writer has had recourse to an effort of imagination. He has pictured a scene for the occasion, which lies within the region of the strictest probability, and is perhaps best calculated to place the subject of missions in its true aspect.

PREFACE.

The advocates of foreign missions are obliged to contend with serious obstacles when they plead with Christians to send the gospel to the heathen.

Many of those whom they address combine with a very limited knowledge of the subject, the strange belief that it stands in hostile array against their personal interests and the spiritual welfare of their countries. So long have they possessed the inestimable blessings of divine grace, that they have at least practically forgotten that these blessing were neither communicated originally to them, nor designed exclusively for them. Hence they assume as a princi-

ple of action, that they have a right to dispense the gospel in the manner and measure which their judgement and generosity may dictate.

The following pages aim at the correction of these and similar mistakes. Those arguments which are usually advanced against foreign missions, are briefly and dispassionately considered, while those which should engage every Christian in this work are presented to the consciences of all to whom they apply.

To divest the subject of all local or extraneous associations, the writer has had recourse to an effort of imagination. He has pictured a scene for the occasion, which lies within the region of the strictest probability, and is perhaps best calculated to place the subject of missions in its true aspect.

His object is not to pamper a vitiated taste, nor to embellish truth with the trappings of imagery. The candid reader will not charge him with much attempt at dramatic effect. He will soon perceive that the characters introduced are with very few exceptions made to possess about the same amount of intelligence, and to employ the same style of address. They are represented as urging rather what might be advanced on the points they advocate, than what persons under their circumstances would be qualified to adduce.

The sole intention of the writer in this ideal scene is to present the Christian duty of evangelizing all nations, in as pure and strong a light as he can pour upon it.

Eccles. Hist.
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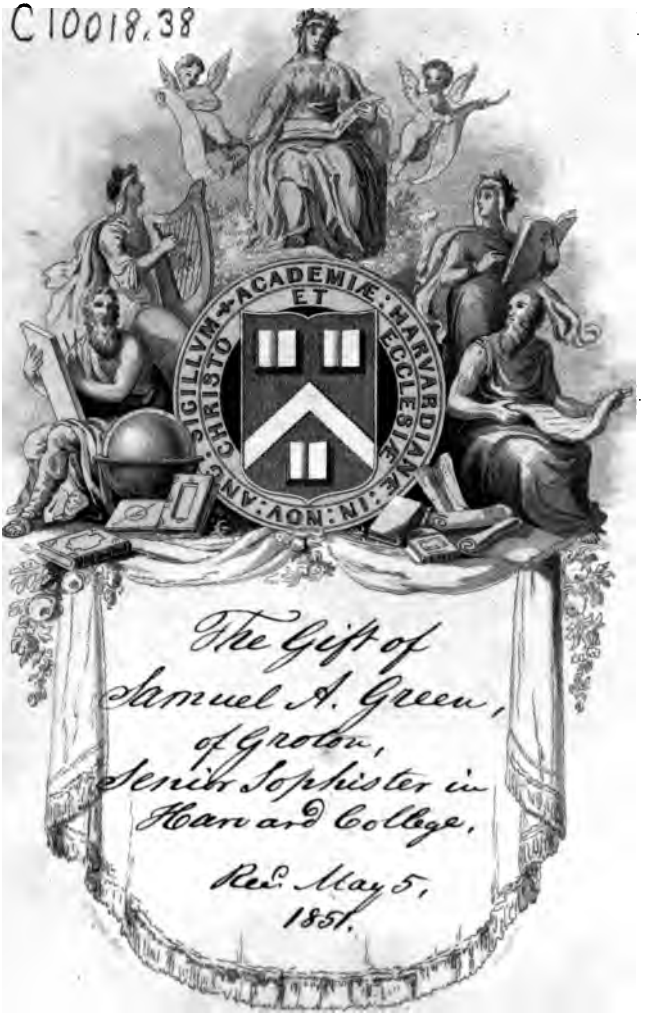

The Gift of
Samuel A. Green,
of Groton,
Senior Sophister in
Harvard College.
Rec. May 5,
1851.

CHAPTER I.

We will imagine that at the expiration of eighteen hundred years from the ascension of the Saviour, a grand assembly convened at the ancient city of Jerusalem, to discuss the relative claims of the various nations of the world to "the gospel of the grace of God." Representatives from all the different countries of the earth were present. Jews, Mahometans, Pagans, Christians, in every variety of their numerous sects had each their respective delegates at the meeting. Among this mingled multitude, so different in national peculiarity and early education, there was one common feature. Though they were the representatives, or rather the advocates, of all the nations and classes of men in the world, they themselves had been "delivered from the power of darkness and translated into the kingdom of God's dear Son." Convinced of the absolute necessity of the gospel, they were all desirous that their countrymen should enjoy that measure of its blessings which its great author designed for them.

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holy: for all nations shall come and worship before thee."

The following texts were adduced as illustrating the means by which the gospel is to be circulated among the nations:—

Psalms cxxxviii. 4.—"All the kings of the earth shall praise thee, O Lord, when they hear the words of thy mouth."

Mark xvi. 15.—"Go ye into all the world, and preach the gospel to every creature."

Luke xxiv. 47.—"And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem."

Romans x. 13, 14.—"For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher?

CHAPTER II.

SPEECH OF AN ORIENTAL.

After the above quotations in their connexion were read, an aged and venerable form arose and addressed the assembly. His long, white robe indicated his eastern origin, while the intelligent seriousness of his countenance, and the graceful dignity of his manner, proclaimed the class of society to which he belonged. It is not without much embarrassment, said he, that I presume to speak on a subject of which I confess myself exceedingly ignorant. My object, however, is not to instruct, but to be instructed. I am but a babe in Christ. A few years ago, I had no knowledge of such a being. The pall of spiritual death shrouded my mind; but, through the mercy of God, a stranger appeared amongst us; and though I resisted his doctrines long and obstinately, I was at last overpowered, and led, by the Divine Spirit, a willing suppliant to the feet of Jesus.

Since "the sun of righteousness" arose upon my darkened mind — since the perfect sacrifice of my God and Saviour became my only

trust, "the consolations of God have not been small with me." This however has not invariably been the case. At times my light is obscured by clouds which throw a deep shade over the peace and prospects of my soul. Some of these clouds I know are sin, others I believe to be ignorance. I am a novice on many points; but never do I feel more confounded than on the subjects involved in the texts which have been read. Here I find the immutable purpose of Jehovah to convert all nations. I understand the means by which this purpose is to be accomplished, — the preaching of the gospel. I read the solemn duty imposed upon those who have received the blessings of revelation, to communicate them to others.

From this purpose of infinite wisdom, and these provisions for its accomplishment, I turn my eyes to the nations of men. I look with cheering expectation to see what has been effected. Alas, I look in vain! Instead of finding one extended Eden covering the face of the earth, and blooming in celestial beauty, I perceive on almost every side an unbroken wilderness — a dreary desert. "The rulers of the darkness of this world" still hold their empire over the largest and fairest portions of the globe. How can these things be reconciled? Often have I made this inquiry; but

up to the present hour no satisfactory reply has been given.

I desire to be instructed especially in relation to the Saviour's commission to his Apostles and their successors. Do we find its signification in the obvious import of its terms? or are we to pry beneath its surface for some occult meaning? The missionaries whom I have consulted have told me, without a dissenting voice, that it will admit only of a literal interpretation. Now if this be so, why has not the gospel been preached to every creature? They reply, the command has been disobeyed — the church is guilty. But this only increases my difficulty. How is it possible the Saviour would have allowed a command to be overlooked, upon the execution or neglect of which his kingdom must stand or fall, and myriads of souls so precious in his eyes, either live or die forever. How could he permit this command to be practically forgotten; not by a few Christians, but by the church universal; not for a short period, but for centuries at a time?

Has our holy religion no controlling power? "Then," say my idolatrous countrymen, "we certainly do not need it. It is not what you have represented it to be. It is more spiritless than those forms of paganism which you condemn. Paganism has made wider and more signal con-

quests than Christianity. Paganism has overspread more than one-third of the inhabited world. From a small beginning it has extended until it has subjugated a much greater number of minds than your boasted and obtrusive religion."

I know that the Apostles and their coadjutors laboured to fulfil the literal import of the command, and that the gospel was preached by them in almost all the principal countries of the world. But where is the spirit, which actuated these early Christians, and where, too, are the conquests they gained? Have not the very countries they conquered in the name and by the power of their Saviour, been retaken by the enemy? And where Christianity has since extended, at least up to the close of the last century, has it not almost as frequently been driven by persecution, as carried by love?

I am aware that the church appears to be awakening to new energy in her duty;—but how is it possible that she could ever have slumbered so long? How can such a state of death be consistent with a religion of life and power?—a religion whose demands are so binding, whose rewards are so glorious—which provides for obedience not by the coercion of external law, but through "the love of Christ constraining us?"

This, then, is the source of my perplexity—

the seeming inconsistency between the revealed design of the gospel and its known results; — between the quickening influences of Christianity and the death-like torpor of those who profess it. Such are the difficulties which occur to my mind, and such the objections urged by others, that I am at times almost confounded. I am tempted to disbelieve — to reject the whole system of Christianity, as inconsistent with itself. And nothing but a consciousness of the marvellous light it has infused into my own soul, and the wonderful change it has wrought there, reconciles me to its mysteries, and allays my troubled feelings.

Those who live where the gospel has been long and faithfully preached cannot comprehend our emotions on this subject. Oh if they knew the results of this neglect of Christian duty upon us, their sympathies would be powerfully awakened! Nearly two thousand years have rolled away since the world was thrown open to the benevolent efforts of Christians. What dense crowds have been passing through the long intervening centuries into the world of retribution — ignorant of the Saviour — unprepared for heaven. Many of my best friends and dearest relatives have died in this hopeless condition. I have lost my aged parents — poor unpitied idolaters! Several of my children have been called into eternity. But the saddest

stroke of all, which leaves my affections bleeding, especially since I have known the necessity of the gospel, is the death of her to whom I was most nearly related, and who went to her changeless destiny, only a year before the missionary visited my nation.

What hope can I possibly entertain of their happiness? I have not forgotten our deep ignorance, and most painfully do I remember our deeper guilt. Oh they must have perished!* The mind of the old man began to labour, and his tongue to falter beneath the oppressive weight of his feelings. He hesitated for a moment, and resumed his seat.

* This appears to be the unanimous opinion of the converted heathen, respecting those who died before the gospel was proclaimed to them. "So that they are *without excuse*."

CHAPTER III.

SPEECH OF AN ENGLISHMAN.

The chord of sympathy was touched, and many a heart responded to the deep emotions of the aged convert. There were those present, however, who looked upon their agitation as the offspring of ignorance.

Of this number were several who arose as by a simultaneous impulse, and desired the liberty to reply. They were all natives of Christian countries, though from different parts of Christendom. The floor was yielded to an inhabitant of Great Britain, whose age and wisdom qualified him to speak with authority, at least in his own country.

The difficulty, he observed, which has been urged by my brother from the East appears to me of easy solution. The most profound theologians of my native land believe that the command which has been quoted admits of only one interpretation, and that is found in its literal construction. But it must be evident to every reflecting mind, that as applied *individually* to ministers or to Christians, it could not be literally

obeyed. What minister could go into all the world and preach the gospel to every creature?

In its application to the church at large, it can receive only a gradual accomplishment. If all who professed to love Christ, obeyed his laws, the gospel might be preached with nearly a consentaneous effort in every part of the world. But this is by no means the case. There is only a small proportion of nominal Christians, who manifest a becoming zeal for the Saviour's glory, and these few feel it their duty to exercise discretion in selecting such spheres of labour as promise the greatest results.

With a very few exceptions, the ministers in my country believe themselves bound to occupy the important stations at home. No other country appears to us to hold so prominent a place among the nations of the earth. Her name, her wealth, her science, her boundless influence, her numberless resources, give Great Britain a commanding superiority over the whole world; while her foreign colonies, her naval forces, and her extensive commerce, open channels of communication to every part of the globe.

Where, then, can the servants of Christ exercise their functions with such prospects of unlimited success as in this country? If they can preach only in one place at a time, what place could they

select of equal promise? Bring Great Britain under the influence of Christian principles, and the world would soon receive the gospel at her hands. For these reasons we cannot admit that the religion of Christ is powerless, or that his commands are neglected, merely because we have not abandoned our own country, and gone to preach the gospel to the heathen.

CHAPTER IV.

A CITIZEN of the United States of America was the next speaker. As the remarks of our venerable friend, said he, apply exclusively to the British isles, it devolves upon me to show the views which my countrymen and myself take of the particular passage under consideration.

As to its interpretation we are all agreed. We consider it our duty to make *the conversion of the world* the ultimate end of all our plans; but our views of the relative influence of countries by no means accord with those which have been advocated. It is our decided conviction that there is no country in which the gospel can be preached with such infallible prospects of benefit to the world as America.

Look, for instance, at the vast extent and surpassing capabilities of territory included within the limits of these states. Consider the unequalled increase of their population. Contemplate the exhaustless resources of national and individual wealth, which every year developes and amplifies.

What has ever equalled the progress of internal improvement which America exhibits? Who can foresee her unparalled destination? Who can calculate the influence which she must one day exert upon the nations of the earth? Already is her fame extolled, and her power felt in distant lands, through the energy and enterprise of her inhabitants. She has become a commercial nation, and her ships are found in every port, and her merchants in every mart of the world.

But there are elements at work within this nation which must be counteracted, or her own advancing greatness, and the benefits she is destined to confer upon others, will alike be frustrated. The "Man of Sin," is aiming at the subjugation of this fair portion of the world to his iron yoke. Infidelity is lifting its head proudly, and levelling its shafts fearlessly at every form of religion. Mammon has raised his standard in the very church, and decoyed to his service thousands who profess to serve God alone. There is no other portion of the globe which holds out such allurements to worldly aggrandizement — none to which such a vast and mingled tide of emigration is sweeping. What agency is not required in meeting all the exigencies which the peculiar circumstances of this country are constantly creating! Convert America and enlist her in the

cause of Christ, and the conversion of the world is practicable and easy.

These are the reasons for which we believe we are fulfilling the design of the Saviour, by concentrating our principal forces upon the favoured land of our nativity. What we have already done for the heathen world is, at least in my judgement, quite as much as the urgent demands of our own country justify.

CHAPTER V.

The last speaker had scarcely taken his seat, before a representative of another part of the Christian world claimed the attention of the assembly.

I am a citizen, said he, of that country where the chains of papal superstition were first sundered, and the light of the reformation broke upon the world. In my country we do not differ in our interpretation of the Saviour's command from those who have spoken; but I certainly cannot subscribe to their exalted opinions of their own nations.

I have been constrained to conclude that there was no land which possessed the same claims upon the efforts of Christians, as my own. Others may boast of wealth and navies, and commerce, and colonies. Our boast is of men and of the means by which they are prepared for the most distinguished stations and difficult labours. Look at the mental capabilities and physical endurance of my countrymen. What can exceed

their habits of intellectual drudgery, and almost starving economy

Add to this our literary eminence. How numerous are our institutions — how numberless their students — how extensive and accurate our science, and particularly our theological researches! What light have not our renowned professors shed upon the ancient languages, and the critical interpretation of the Bible.

Here then is an agency which, if brought to bear upon the world, would soon produce the change we all desire. Let the army of Him who "goes forth conquering and to conquer," be reinforced by the host these institutions could furnish, and the conquest of the world would soon be achieved. Who so capable of enduring the trials and privations of a missionary life — who so able to conquer the numerous and difficult languages of the unevangelized nations!

But there is another consideration which enhances the demands of our own country upon our services. There are influences abroad which will inevitably enlist and wield all this moral power against the pure religion of the gospel, if the greatest efforts are not made by the friends of truth to resist them. Rationalism and infidelity are popular and lamentably prevalent in our seminaries. Many of our greatest men are

wild in their speculations; and their mighty and splendid intellects draw after them in their erratic courses hundreds of our most talented youth. The doctrines of the Reformation are rejected by a large proportion of my countrymen, while the institutions of our holy religion are despised by not a few. Is there a land, then, upon which the sun shines, that promises so rich a return for Christian effort as Germany?

CHAPTER VI.

Natives of France, Holland, Switzerland, and other countries of Christendom, all felt themselves called upon to show their reasons for restricting their principal labours within their own territories. Each speaker found in the cherished land of his birth, advantages which he and his fellow-citizens imagined gave it a distinctive prominence above other parts of the world; and which, in their opinion, justified their comparative inattention to other countries.

At length a converted Chinese arose, and expressed his regret that such limited and evidently selfish operations should have been mistaken for the impartial beneficence enjoined in our Lord's command.

Who is right, inquired he, or are all right? Is the restriction which each one has made in favour of his own country, a restriction in the text, or is it not rather a limitation in the views of its interpreters? Can every country possess superior advantages to all others? If, as you all

admit, the text is to be taken in its literal import; and if, as each declares, its obvious design is to bestow the most labour where the promise of success is the greatest, then is it not evident that many of you must be mistaken in your practical conclusions? Is it not possible that all are mistaken?

Suppose that you had lived, as I have, in a country, more extensive than any of those you have mentioned, and far more populous than all of them together; would you have selected the places you now inhabit, as the appropriate spheres of your labour? If your reasoning be valid, where ought you to have exerted yourselves with so much energy as in those very empires, and kingdoms you have most neglected?

Where is the demand so urgent? We rest not our priority of claim upon any thing problematical or prospective. We present our intrinsic greatness — our present condition. The empire to which I belong contains more than one-third of the entire population of the world; while its influence is so great upon the surrounding kingdoms, that if converted, the majority of mankind, we believe, would soon be brought to bow to the sceptre of Jehovah.

But does not your reasoning prove more than you are prepared to admit? According to your

views, the practical interpretation of the text varies with the private circumstances of those who expound it. You evidently prefer one country to the rest, because you happen to belong to it. Suppose that by a frequent change of residence you had become equally interested in one-half of the countries of the world, would you not have extended your plan of beneficence to meet your partialities? Now extend it to the other half, for which some other interpreter of Christ's charge might contract the same attachments, and you will then exemplify the principle of the text. You will then adopt the only mode of benevolent operation which your Divine Teacher, by the very terms of his command, prescribes.

But I perceive the fallacy of this reasoning. It is human nature in its present weakness to magnify places in which we have a personal interest, and to overlook others.

A few shipwrecked sailors came to my country a short time ago, who gave us some account of their sufferings. Among other things they mentioned that they had been cast upon Lord North's island, and were detained there a long time. This island they informed us is known to its inhabitants by the name Toby. It is only about three-quarters of a mile long, by one-half broad. It affords scarcely any means of subsistence.

The natives live principally upon cocoanuts; at times they are reduced almost to starvation; and yet notwithstanding the sufferings they are doomed to endure on this impoverished speck in the ocean, they think and say there is no place in all the world like their own Toby.

As far as I have understood the different speakers, they all admit the paramount importance of having the world converted in the shortest possible period. It is in the mode of accomplishing this object that they cannot agree. Each one supposes that his own country ought to be first evangelized, and that then his fellow-citizens might be employed in promulgating the gospel among other nations. This preliminary work they believe to be an ample apology for not having preached the gospel to the heathen.

Now the question is, how long have such opinions been entertained? Has the practical result of this plan proved its superior wisdom? How many centuries have elapsed since the experiment was commenced? How many more will be necessary before this preparatory undertaking shall be completed? Can it be shown that all past efforts have advanced you toward the end you have had in view?

If I am rightly informed, there has been a decided increase of vital religion in some parts of

Christendom. But the change is recent; and it has occurred in those countries where the greatest interest in missions has been manifested, and since the commencement of that interest. In other important places, I understand there is much less piety now than there was two centuries ago. Is it not time then to suspect the wisdom of a plan whose practical operations and proposed result never approximate each other?

Of one thing there can be no question. If your example is universally followed, the world will never be converted. As far as your influence goes, the purposes of God must be defeated. That the object you assign for remaining at home,— the conversion of your respective countrymen,— will be ultimately accomplished, is fixed in the immutable decrees of Jehovah. But the same wisdom has determined that it shall not occur until the gospel is preached to every nation.

The light of the latter day glory will not condense its rays upon any particular portion of the globe. The spirit of God will not concentrate His power on any one privileged spot. "A nation shall be born at once." "And it shall come to pass in the last days, saith God, I will pour out my Spirit upon all flesh." So that while you refuse to preach the gospel to the heathen, you not only defer, as far as you can, the universal reign of

Christ upon earth, but you decline the richest spiritual blessings for your own countries.

To enjoy the full advantages of the millennium, your countries may probably as much need the future prayers and reciprocal aid of nations yet unconverted, as those nations require your present assistance. The safest way is to follow the literal construction of our Saviour's command. Then you will have the consciousness of knowing that the mode you adopt is not your own suggestion, but that of infinite wisdom; and that those who were divinely qualified to understand and execute this command, have set you the example.

CHAPTER VII.

The next speaker was a descendant of European ancestry, though born in one of the principal cities of India. He began by saying, that he had spent several years in England and America, and that while residing in the last mentioned country he became, as he trusts, "a new creature in Christ Jesus." Since that period, said he, I have ever felt the greatest possible concern for the spiritual welfare of the millions in the land of my birth.

I can sympathize, therefore, with those who have expressed the strongest personal attachment to their respective countries, though I must confess that I dissent entirely from their views with regard to the best mode of benefiting those countries. The last speaker alluded to a topic of the greatest importance, which they have entirely overlooked, but which I have often heard elucidated by the most learned divines in the places I have visited; I mean the legitimate reaction of missions connected with the promised reward of beneficence. If I were at liberty to employ the gospel for the exclusive

advantage of the land of my earliest and strongest attachment, I should never think of restricting it within our own bounds. Experiment has fully demonstrated the wisdom of the liberal plan of Christian effort; while the trial of centuries has put the ban upon the restricted measures which have been so zealously advocated.

The Moravian Church furnishes a striking illustration of this fact. A century ago, this little band organized themselves into a missionary board, and resolved to aim at nothing less than the conversion of the whole world. The congregation was then composed of six hundred members, principally exiles. Since that period, God hath "extended peace to her like a river, and the glory of the Gentiles like a flowing stream." Instead of one congregation at home, there are now eighty; while forty stations among the heathen, and upwards of two hundred missionaries, proclaim the blessing of God upon their foreign efforts.

Ask the most valuable members of the Church of England about the remunerating influence of Foreign Missions, and they will inform you that the change which has come over the spirit of their communion, began near the epoch of their labours among the heathen.

Consider the history of the American churches. Less than thirty years ago, a few young men

conceived the strange purpose of consecrating their talents to the instruction of the unevangelized nations of men. Their friends were alarmed at their rash zeal. It was feared that the whole Christian public could not sustain them. Still they went forward, and their going was "as when one letteth out water." The fountain of benevolence which had been sealed, was opened. Streams rushed out through a hundred channels, and the surrounding country, as well as remote regions, felt the fertilizing effects. Facts have been adduced in long array to show how much more Christianity flourished in America after that period, than before.

This gigantic effort led to other projects on a similar scale. The destitute and dying at home, who had before been overlooked, were now remembered and relieved. Plans of benevolence were devised in almost every variety to suit the numerous exigencies of the country.

Bible and Tract Societies; Societies to Educate Young Men for the Ministry; Temperance Societies; Societies for the benefit of Seamen; and other institutions for the reduction of misery, and prevention of guilt; all appeared in such quick succession, as proved that they proceeded from some new spring of benevolence. The American Board of Commissioners for Foreign Mis-

sions have about one hundred and twenty ordained Missionaries in their service. The Assembly's Board have not one-fifth of that number; while one Home Missionary Society alone, under the auspices of the churches which employ these boards, which society has been organized within twelve years, supports between seven and eight hundred labourers, and expends annually from eighty to one hundred thousand dollars.

The Baptist denomination, which sustains about fifty foreign representatives, have brought up their number of Domestic Missionaries to upwards of one hundred, in the short space of four years.

The Episcopal and Methodist churches feel the same powerful impulse. According to the reports of the former body, those congregations which give the most liberally to Foreign Missions, contribute still more bountifully to Domestic. And here is a fact which, perhaps more than all others, proves the benign effects of Foreign Missions upon the churches and the countries by which they are sustained. Those persons who are the most zealous and munificent in evangelizing the heathen are the most liberal patrons of all domestic institutions. And what adds peculiar force to this consideration is, that before the condition of the heathen world aroused the sympathies of these very Christians, they scarcely gave any thing to objects of charity.

What a rich commentary does this specimen of facts furnish upon a large class of Scripture passages. "There is that scattereth, and yet increaseth: and there is that withholdeth more than is meet, and it tendeth to poverty." "The liberal soul shall be made fat: and he that watereth, shall be watered also himself."

"He which soweth sparingly, shall reap also sparingly: and he which soweth bountifully, shall reap also bountifully." "And God is able to make all grace abound toward you: that ye always having all sufficiency in all things, may abound to every good work." "Being enriched in every thing, to all bountifulness."

The 58th chapter of Isaiah is chiefly devoted to the advantages of beneficence.

The Lord considers himself even the debtor to all those whom his own grace disposes to acts of mercy and charity. "He that hath pity upon the poor, lendeth unto the Lord: and that which he hath given, will he pay him again."

There is something in the very nature of the missionary enterprise, which is adapted to produce the most salutary effect upon the churches. It is pre-eminently conducive to the greatest developement of those principles which constitute the chief attributes of Christian character.

The world is the object of benevolence — the

whole world in all its magnitude and misery — the rebellious, self-ruined world for which Christ died, and which is to be reconciled to him by human agency. What love, what zeal, what liberality, what self-denial, and faith, and prayer, are not demanded in this stupendous undertaking! The heart which it enlists must be greatly improved, whatever may have been its previous excellence; for there is no other subject which searches it so thoroughly — dispossessing it of its narrow, selfish policy, and filling its enlarged capacities with the Christ-like spirit of universal brotherhood. He who does not realize these happy effects of the work of missions upon his own character, has reason to question his sincere devotedness to this work.

He whose soul, spirit, and body are unreservedly consecrated to the extension of the Saviour's kingdom, must necessarily exhibit a striking resemblance to him to whom his spirit is allied in such powerful sympathy. What a blessing, then, must missions be to the churches, and the countries in which they are situated! How could it be otherwise than that those whose best principles and mightiest energies had been summoned, and in a measure adapted to the project of a world's conversion, would exert the most benign influence upon every domestic institution and object of be-

nevolence? The very qualifications which prepare them for evangelizing the world, dispose them to become proportionately useful at home.

This, then, would be my objection to limiting the gospel to my native land, even if the salvation of my countrymen were my exclusive duty. How doubly mistaken are the brethren who have spoken; first, in magnifying each one his own country above all the world besides; and secondly, in endeavouring to render this country an Eden, while the richest influences promised to disinterestedness and liberality are all forfeited and all withheld.

At the close of this speech, the meeting was adjourned until the following day.

CHAPTER VIII.

SECOND DAY.

The assembly convened at an early hour, and the meeting was opened with prayer. The interest of those whose countries were destitute of the gospel was intense. Not satisfied with the reasons which had been assigned, they were anxious to know whether any valid arguments could be adduced for withholding the gospel from the heathen. If any, it would furnish them with such an apology for the apparent inertness of Christianity as would settle their own minds and silence the opposition of their countrymen.

If there were none, it inspired the hope that a brighter day would immediately burst upon the darkness of the world — that a plain duty would be no longer neglected.

A delegate who had dissuaded his son contrary to his strong inclinations and avowed purposes, from consecrating his life to foreign missions, opened the discussions of this day. My own mind, said he, has been long made up on this subject. The reason which determined my judgement is not

a mere arbitrary measure of human wisdom — not simply a rule of expedience in the mode of fulfilling Christ's command. I believe I have acted on the principle of positive duty. The word of God declares that "if any provide not for his own, and specially for those of his own house, he hath denied the faith and is worse than an infidel." It is a maxim of wisdom which none will gainsay, that "charity begins at home."

God has connected mankind together by a variety of bonds, for the obvious design that we might be more deeply interested in some characters and communities than in others. It is thus that the social compact is maintained. And were it not for these various degrees of affinity, and the interests and duties they involve; we know not how society could hold together. Hence it is not only natural, but rational and scriptural, that I should care more for my parents than for distant relatives — for my immediate circle of friends than for strangers — for my countrymen than for foreigners. We feel that the providence of God has thrown certain objects upon our sympathies and kindness, and that we should oppose every arrangement of divine wisdom, as well as every dictate of our best affections, if we neglected to provide for such objects.

Now it may not be known to a part of this

assembly, that a very large proportion of our own kindred and neighbours and fellow-citizens are "aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God in the world." It is true they are not involved in pagan ignorance, but their guilt is far greater than if such were the case. Even in our most populous and favoured cities, a large majority of the inhabitants never attend divine worship. They are not included in any congregation — they enjoy no pastoral visitation. Many of them are poor and unable to make a decent appearance — they are depraved and unwilling to improve their condition. This is the case in our oldest cities. In many parts of the country there are no churches, no ministers. People may be found who know nothing of God, or Christ, or immortality. Ignorant, destitute, prejudiced, where can we find objects whose appeal to our charities is so powerful? Have we not then heathen enough at home to awaken our sympathies? I merely echo the inquiry of a thousand lips—*Are there not heathen enough at home?* Or must we leave these and go in search of others to strange and distant lands? The cry for help comes up from every part of our own country. Where can we turn and meet no destitution? The ministry does not equal this demand. It seems impossible

to provide for the increasing exigencies of our own country. Not until I change my views of duty can I ever believe it right to leave those to perish who are thrown at our very door, and to go thousands of miles in pursuit of others whose real misery is no greater.

CHAPTER IX.

As the speaker closed his remarks, a distinguished layman of wealth and education, who had two sons in the foreign missionary field, made the following reply.

I have attended closely to the arguments just advanced, and must say, that to my apprehension they are specious rather than solid. My great surprise is, that the principle of charity should be so perverted, as apparently to favour what from its very nature it must oppose. I do not see how the oft-repeated adage, "charity begins at home," can be made to subserve the purpose of this argument.

Our friend who has just spoken believes that they to whom the gospel has been committed, are under primary obligations to communicate its blessings to their friends and countries. Now to this order of operation, there can be no objection. As there must be a commencement somewhere, it is proper that we should begin with those to whom we are united by the strongest ties of kindred and affection.

Other things being equal, it is right that we should attend first to those in our vicinity — afterwards to our more remote brethren. But his adage does not govern his practice. He not simply begins at home, but he continues where he began. He violates the spirit of his own maxim no less than if he entirely neglected his friends, and devoted his whole attention to strangers.

He defeats too his own end. The gospel as we have seen is not like malleable metals, which lose their value by expansion. It is more like the seed which yields but little when poured in one spot; but produces the most abundantly when scattered in due and equal proportions over the largest space. There is no possibility of exhausting its quantity, for it has this peculiarity: the more widely and profusely it is disseminated the more it multiplies itself in the hands of the sower. "Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness" — or benificence.

"Charity begins at home," though often quoted, is not found in God's word. That which approaches the nearest to it in meaning, and especially in its present application, is the command given to the Apostles in regard to their first efforts to dispense the gospel, "beginning at Jerusalem."

What reason for gratitude every Christian and the world at large have, that they did not interpret this command according to the unwarranted limitation which has been affixed to the adage we have quoted. "The joyful sound" would still have been echoing among the hills of Judea, if indeed its echoes had not died away from earth. But I object, for other reasons, to the views of privilege and duty which were expressed by him who last addressed us. What liberty have we to appropriate "the glorious gospel of the blessed God" to our private purposes? To whom was it ever committed in fee simple, to be distributed at pleasure? I thought there was but one upon earth — the professed Vicegerent of God, — who presumed to claim it as a personal prerogative, and he is too wise to confine it to any particular home, or rather he considers the world its apropriate home.

No; the gospel is the munificent gift of "the King of kings," not to any individual or nation, but to all his fallen creatures, to a perishing world. It is committed to us, with express stipulations and for an explicit object. It is to be employed not for our friends alone, but for all God's creatures, not simply to enrich the few whom we love, but to save those for whom Christ died. Had men not considered themselves proprietors of the gos-

pel instead of stewards, its saving influences would probably have blessed the world long before this late period.

Eighteen centuries since, it was declared, that in the eyes of God, and with a reference to the circulation of the gospel, "there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him." "The grace of God which bringeth salvation hath appeared to all men."

So long ago as that, the Apostles, after letting their charity begin at home, after fairly and fully proffering God's mercy and grace to their countrymen, "turned to the Gentiles."

There was one topic of remark, upon which the speaker to whom I am replying laid the greatest emphasis. He referred to heathen at home in as pitiable a condition, as those in the unevangelized parts of the earth. He says the cry from thousands of lips is, there are heathen enough at home: why go to strange countries in search of others? I am at a loss to know his precise meaning. By heathen, does he intend idolaters? Those who are taught systems of paganism? who have never heard of a Saviour? who are so situated that they could not hear of Christ? Can this be true? And are there such heathen in America, where there are ten or twelve thousand ministers

to fourteen or fifteen millions of souls; besides a great number of laymen engaged in teaching and disseminating "the good seed?" Is this the condition of souls in Great Britain, where the proportion of ministers is still greater, and many hundreds, for want of parishes, are obliged to engage in secular business for a livelihood? Shame upon the ministry! shame upon professed Christians if such be the case!

But in what sense can this be true? How many could be found in those countries who have never heard the gospel? — how many who might not have heard it, if they had been disposed? — how many who, if they took their position in the nearest highway, and inquired about religion, would not hear of a Saviour from, probably, the first traveller whom they accosted? Heathen, living in countries where the knowledge of Christianity is so widely diffused, must be heathen by choice, not by necessity — self-constituted heathen; men who deliberately prefer heathenism to Christianity.

If there should be those who have never had an opportunity of becoming acquainted with the gospel, how grievously does it reflect upon the thousands who might have instructed them. And if they have not been instructed up to this late date, are they ever to be taught? To convert a

criminal omission of duty to such persons into an argument for neglecting to send the gospel to the heathen, is pleading one sin as an apology for another.

"Heathen enough at home!"—Many are no doubt included who have heard the gospel times without number; whose cities, and villages, and neighbourhoods, contain numerous churches; who turn away in disgust from the house of God, contemn its ministers, ridicule its solemnities, and array themselves in open hostility against their Maker. And is the world to be kept in ignorance, because there are those at home who "hate instruction and despise reproof?"

But admitting there is force in this plea, what does it prove? Does it not mean that there are souls at home in as deplorable a condition as the very heathen? Now how many are there of this description? Will the number bear any proportion to those who are at least equally miserable in other lands? If then a few at home, in no worse condition than millions in pagan countries, are sufficient to call forth so much sympathy, and enlist so much energy, what compassion ought not those millions to awaken?

CHAPTER X.

The next speaker represented a class of respectable and wealthy professors of religion, none of whom attended the anniversaries of benevolent societies, or contributed more than a pittance toward their funds, or were ever present at the concert of prayer for the extension of the Saviour's kingdom.

There is one reason, said he, which myself and many others consider quite sufficient to satisfy any candid mind, respecting the limitation of the gospel to Christian countries. We do not regard this restriction as at all connected with human obligation, and consequently we cannot look upon it as the result of criminal negligence. We assume far higher and more tenable grounds. We believe it to be the effect of divine purpose — the fruit of that all-pervading agency, which reigns in the kingdom of providence, and controls the volitions of men. Who does not see the hand of of Deity in those arrangements by which the gospel is carried to some countries and not to others? who does not recognise the same overruling

power in confining it so long to those countries? Has the all-wise God no purposes in reference to nations and individuals? or is there no ability with the Almighty to accomplish his decretive will? Could he not speak, and by a word summon into being all the instrumentality his plans may require? Has he not ever created and adapted agents to the grand purposes of his mercy and his justice? Where men have refused to be the voluntary messengers of his love, he has driven them by the scourge of persecution. Where the gospel has been abused, he has quenched its light, or removed its candlestick.

How signal have been all his interpositions in the kingdom of his Son! What so near his heart as the interests of that kingdom? And think you, that he will suffer the grand scheme of redemption, to the advancement of which all the intelligent and material agents of the universe are subordinated, to be defeated, merely because men refuse to do their duty? Can he not of stones raise up children unto Abraham? As long as all hearts are in his hands, and he can turn them whithersoever he will, so long does it appear presumption to attach such importance, or rather independence, to mere second causes.

When the gospel is to be preached in a place, it will be preached. We need not take God's

work out of his hands, nor trouble ourselves about the supposed defeat of its execution. We cannot hasten his plans. As well attempt to remove continents or drain oceans! Nay, as well attempt to shake the pillars of the eternal throne. "I will make waste mountains and hills, saith Jehovah, and dry up all their herbs, and I will make the rivers islands, and I will dry up the pools: and I will bring the blind by a way that they knew not; I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight." "Yea, before the day was, I am He, and there is none that can deliver out of my hand: I will work, and who shall let it?"

I cannot close without expressing my surprise at the misguided judgement and intemperate zeal, which many Christians exhibit on this subject. I would certify those who busy themselves about these matters, that they are too high for them; and especially would I admonish young men, in their rage for foreign missions, to reconsider their opinions, "lest haply they be found to fight against God."

CHAPTER XI.

A CONVERTED Mahometan, whose look and manner indicated some degree of impatience during the last speech, now arose.

It has been a difficult matter, said he, while attending to the remarks which have just been made, to keep in mind that I was not in a Moslem assembly, and listening again to the stupifying strains of Islamic fatalism. I did not suppose that any one who searched and comprehended the Scriptures, ever employed such anti-christian and dangerous sophistry. What! charge upon God the sins of his rebellious creatures—their most palpable contempt of his righteous law! Are 'his ways then unequal, and our ways equal?' Or is there no guilt, as has been averred, in the habitual neglect of one of the most important laws of Christ's kingdom. I would inquire whether there has not been time and opportunity and means to give the gospel a wider circulation? If so, I would ask whether Christians have not been commanded in unequivocal terms to perform this work of benevolence and mercy? And if this be admitted, I would request to be shown how the charge of

unnecessary indolence, and aggravated guilt, can be averted? Do not the time and opportunity and means, to obey a command, render its neglect criminal? Is it possible to escape this conclusion? Can it be evaded by any plea of human inability which does not sanction Antinomianism, and convert sin into holiness? I speak not of the wilful destruction of previous power. Even this can never cancel obligation. I speak of the neglect of present ability — of a refusal to attempt what we are capacitated to accomplish. How did that brother know, that the same decretal or providential preventive would not keep him from attending this meeting? Was he directed hither by an intimation from heaven? And is every plan he devises, and every act he performs, a matter of immediate revelation? Or are his principles only remembered and carried out, where difficult commands have been enjoined, and serious sacrifices required, and awful consequences involved? My own deluded sect often speak the same language; but it invariably proves their want of interest in the object to be secured — where their ambition is aroused, or their zeal inflamed, or their cupidity awakened, they lay aside their folly, and reason and act like men. It is true every thing is referred to unalterable destiny; but now they very wisely submit to experiment, what before they list-

lessly abandoned to the will of Heaven. They will fight like determined heroes — defying danger and death. Neither the powers of earth, nor the elements of heaven can appal them in their career. And then when their utmost energies fail, and victory sits perched on the standard of the foe, they will coolly seek consolation in the immutable decrees of Allah. This is their philosophy when they act, whatever may be their folly when they reason.

This brother on the contrary acts on the supposition that he knows these inscrutable decrees, and "that the time is not come — the time that the Lord's house should be built." — Talk of presumption — what presumption can equal this? for "who hath known the mind of the Lord, or being his counsellor hath taught him."

It is well to look at the practical bearing of this argument. The command of God, and the opportunity to perform it are not sufficient, it would seem, to create obligation, or enforce obedience. Something farther is necessary, and for this we must wait; but what events are we to expect — how long must we wait? Have not many centuries of gloom and wretchedness to the heathen world, proved that God does not preach the gospel himself, and that it will never be preached by those who defer their exertions in expectation of some further intimation of his will.

The truth is, his providence by no means always precedes his servants in their "work of faith and labour of love." So far from this, the most discouraging obstacles have often been removed by persevering zeal and diligence. Even the great Apostle of the Gentiles was thrice shipwrecked, and hundreds of times opposed in executing his undoubted commission.

But though an explicit command ought to forbid the waiting for any farther revelation, yet the Lord condescends to adapt his dealings to human weakness in all its forms. He has taken away even this fancied objection to missionary effort. His providence now unites with his word in inviting and urging the church to the evangelization of the heathen world.

From many places we hear the very voices of the heathen lifted up in imploring supplication for help. In South Africa so long have these anxious expectants been waiting for promised assistance, and so frequently have they been disappointed, that they have even impeached the veracity of the missionaries. Among some of the distant tribes of aborigines in America, the same earnest desire to be taught the revealed religion of the Great Spirit, has been strikingly exhibited. They have undertaken month's journeys for the book of God. "Give us a teacher," has been a common request in the islands of the South Seas. India,

with her one hundred and fifty millions of souls, stretches out her hands in earnest entreaty for aid. The vast kingdoms and islands beyond the Ganges are ready for the reception of numbers of missionaries. The whole world appears to be opening for the introduction of Christianity, and nothing is wanting but instruments, and the promised benediction of God upon them, to change every wilderness into an Eden, and every desert into the garden of the Lord.

What signs of God's "set time to favour Zion" are we to expect, if these prove insufficient? Could any other expression of his will be so signal and satisfactory? Paul was invited to Macedonia, and he went. To what country is not the church now invited?

Oh that the brother who has spoken, and the large class he represents, would seek more extensive and accurate information respecting the present condition of the nations! I am certain that from their own premises they would become the warmest advocates of immediate action.

They would find the places which the providence of God has already prepared for the reception of the gospel, sufficiently numerous to tax all their energies, while they would probably never be able in the future, to satisfy half the demands which perishing multitudes, accessible to their efforts, shall urge upon them.

CHAPTER XII.

A MINISTER who in early life had resolved on becoming a missionary, and after conversing much on the duty of personal consecration to the instruction of the heathen, had abandoned his purpose, was the next speaker.

There is one point, said he, which many missionaries take frequent occasion to introduce in their public addresses, and which, I do not doubt, injures the cause they aim at promoting. I refer to the destiny of the heathen. They speak as confidently against the salvation of those who have never heard the gospel, as if "the gates of death had been opened unto them."

Now to be dogmatical on any point is repulsive; but to decide positively, and pronounce oracularly where the eternal interests of millions are involved, and especially where the opposite opinion is so common, is shocking beyond expression. For my own part, I incline to the charitable view of this subject. I dare not question that many even of the adult heathen will be

saved. I confess I once thought differently; but now I can scarcely see how it was possible for me to have believed that an infinitely just and holy Being would condemn his creatures for involuntary and hence necessary ignorance.

How is it credible that a God of so much compassion and mercy, would consign to eternal misery, those whom he placed in such circumstances on earth, as forbad their obtaining his divine acceptance. The Bible disclaims such a reflection upon the character and administration of the universal Governor. It explicitly declares that those who have not the written law are not required to ascertain its precepts, or to fulfil its injunctions. They are under another dispensation. However dim the light they have, by that light and that alone they are to be judged. If they follow its guidance, they shall receive the approbation and final plaudit of their judge. What else can be implied in those parts of Scripture, which declare that "if the Gentiles who have not the law, (the written law,) do by nature the things contained in the law, these having not the law are a law unto themselves;" and "in every nation, he that feareth God and worketh righteousness, is accepted of him."

And even admitting that the heathen do not act in all respects according to their knowledge,

are they to be condemned for those slight deviations of conduct which it is scarcely in our nature to avoid? Would not repentance, as in the case of pagan Nineveh, avert the threatened punishment; or will not the remedial economy avail to their pardon as well as to ours? The fact that they have no knowledge of a Saviour, only places them in the condition of infants and idiots; and who would exclude these from heaven, though they have no personal agency in getting there?

But it is at least possible that the heathen have some general idea of the plan of reconciliation revealed in the gospel. What other interpretation can be given to the sacrifices which are so common among pagan nations? And although their views of the true religion are exceedingly limited and mixed up with a great deal of error, are we on that account to deny that the Spirit's agency can extend to them?

We know that this gracious Being does communicate his influences where there is very great ignorance even respecting the atonement of Christ. Witness the case of the disciples. How partial and absurd were their views of the spiritual objects for which their Lord came into the world, before they were miraculously enlightened at the day of Pentecost. Some instances have been found among the modern heathen in which

it appeared that the Holy Spirit had wrought a change before the gospel was introduced to them.

Even could it be proved, which from the considerations stated, I can by no means allow, that there is no hope for the heathen in the present state of their probation; I would not hesitate to believe with some of the first German divines, that they will enjoy another scene of trial, under the advantages of at least our knowledge, before their final and irrevocable destiny is awarded.

I am free to acknowledge that these considerations to my mind tend greatly to mitigate the wretched condition of the heathen, and to cheer their prospects for eternity. If it were not so, I should certainly feel myself bound by every principle of justice and benevolence to make as many of them as possible acquainted with the life and immortality brought to light in the gospel.

CHAPTER XIII.

A CLERGYMAN who had spent several years in preparing a commentary on parts of the Scriptures, was requested to offer his views on the destiny of the adult heathen. After some preliminary remarks on the overpowering magnitude of the subject, and the humility with which such short-sighted creatures as ourselves should approach it, he continued:

I am shocked to hear the doom of the heathen pronounced without feeling. I am much more distressed to hear the probability of their salvation proclaimed without proof. To act on the belief, as the brother admits he has done, that the heathen will be saved, where there are so many arguments to subvert this opinion, and when the consequences of its fallacy are so fatal to the eternal happiness of millions, is at least repugnant to the charity which he appropriates to himself.

After weighing all the arguments I could conceive or collect, which bear upon the future condition of those who have no knowledge of Christ, I have been driven to the conclusion, that there

is so much in the word of God, to prove their final condemnation, that the only safe and *charitable* plan is, to assume that they all must perish; and then to exert ourselves to the utmost for their recovery. By this method, we cannot possibly do them injury; by any other, we will probably leave them to irremediable misery.

To disembarrass the subject, and prepare the mind for the mass of scriptural argument which bears upon it, it is useful to revert to some of the first principles of theology. Many are led into error by not considering the true condition of mankind, and the nature of the salvation which has been mercifully provided for them. They forget that the world is filled with creatures in active rebellion against their Sovereign, and suffering under a moral disease, which each is fastening upon himself.

Had all been left to reap the fruit of their doings in the world of despair, it would have been perfectly just. As man deserved to perish, and God was under no obligation to save him, the gospel of salvation must be a gratuity. Now has not the great Dispenser of its blessings the right to give this gospel to whomsoever he pleases? Has he not exercised his sovereignty in providing it for man in preference to another class of rebels against his government? If it be a gratuity,

what liberty has any to object to its mode of administration? The heathen have no more reason to complain than all would have had, if no Saviour had been furnished; or than the rebel Angels have because this provision had been limited to man.

Here is the mistake of many. They impugn God's justice, when his justice never prompted salvation for any. They arraign his mercy, when the very idea of mercy implies the absence of all claim on the part of those to whom it is shown.

We have heard the strongest arguments which can be adduced in favour of the final happiness of the heathen; and what do they prove? that there is hope for any considerable number of them? No — that any of them will certainly be saved? Not even that. How uncharitable then — nay, how cruel is it to allow such inconclusive reasons to subvert an opinion which, as all know who have examined it, rests upon no slight grounds, and which in its practical operations is so infinitely important!

The arguments which constrain me to act on the belief that the adult heathen perish, are the following:

I. In the first place they are condemned by the light of nature. They pervert that knowledge of right and wrong which they possess. The degree of this knowledge differs in different

countries; but all have it in some measure, and it is according to that measure, that each is to be judged.

And here I cannot but notice the futility of one of the popular objections against the perdition of those who have never heard of Christ. It is often asked, and with an air of triumph, will the heathen be condemned for infringing a law which has never been promulged to them, or rejecting a Saviour of whom they have never heard? or as it has just been expressed, "for involuntary and hence necessary ignorance?" No; this is not the ground of their condemnation. It is not by a law or a gospel of which they are ignorant, that they are to be tried. What God has committed to them, through reason, conscience, tradition, their codes of law and systems of morals, he will require of them — no more. But on this principle of perfect equity, there is reason to believe that none can be acquitted.

In every country where there are letters, there are judicial or sacred writings, by which they profess to be governed. Now it cannot be denied that the great body of heathen violate all these rules of conduct; while it is almost as evident that none obey them all. I have time to adduce a few instances only bearing upon this point.

In China it is an old and well known maxim,

that "heaven cannot have two suns; nor the people two kings; nor the nations two rulers; neither can there be two to receive supreme honour." And yet it is questionable whether there is one exception to universal idolatry in the empire. Rammohun Roy, the Hindoo Brahmin, extensively known in Christian countries, in his translation of the Vedas or Hindoo sacred books, has this remark: "The greater part of the Brahmins, as well as other sects of the Hindoos, are quite incapable of justifying that idolatry which they continue to practise. The Vedas hold out precautions against framing a deity after human imagination — their whole tendency is to lead an unbiassed mind to a notion of a supreme existence." Now India is a land of the grossest, most debasing idolatary, except where the light of western religion and science has been shed.

It is not only idolatry, but many other obvious sins, which the books and consciences of these great pagan empires, charge home upon all their inhabitants. Babajee, the converted Brahmin, in speaking of the moral conduct enjoined in the Shasters, concludes by saying, "a saint (one to whom alone heaven is promised,) must be free from lust, anger, covetousness, intoxication, envy, and pride; such a man is not to be found on earth."

The missionaries in the different countries to

which they have gone, all concur in the declaration that they have found none among the heathen who appeared to live up to the light they enjoy. To show that this is no misapprehension, and as a second step in the argument —

II. The infallible word of God confirms this condemnatory sentence of the law of nature. The first division of the Epistle to the Romans is devoted to this very discussion. It enumerates the sources of knowledge open to all classes of heathen. It specifies the grand doctrines of natural theology, which they are capable of deducing from these sources.

It denounces their conscious and flagrant impiety in "changing the glory of the incorruptible God into an image, and the truth of God into a lie." It presents in long and black array the other crimes of which they are guilty, and to which they have been judicially abandoned.

These considerations are employed to establish the truth, that "both Jews and Gentiles are all under sin" — that "there is none righteous, no not one," and consequently that "by the deeds of the law no flesh shall be justified in God's sight." Such is the sweeping conclusion which the word of God deduces from those equitable premises which have been quoted, — though misapplied, — that "the Gentiles who have not the law, are a law

unto themselves," and "in every nation, he that feareth God and worketh righteousness is accepted of him." Instead of gathering hope from these revealed principles of the divine administration, they tend to prove the justice of the declaration: "For as many as have sinned without law, (the revealed law) shall also perish without law." — Rom. ii. 12.

If then the heathen are guilty without one exception which the spirit of inspiration has affirmed — if there is no hope for any except through the mediation of the Lord Jesus Christ, which is equally declared, I remark as the third step in my argument —

III. There is much more reason to believe that those who have come to years of responsible action, and are ignorant of the gospel, are not saved through Christ, than the contrary. The following considerations suggested by Scripture appear to me to prove this position.

1. To those whose faculties will admit of the exercise of faith — faith is a necessary prerequisite to salvation. This will not be questioned in reference to those who have heard of Christ. But it is expressly said to be necessary in those who have no such knowledge. In the 10th chapter of Romans, "the Scripture saith, whosoever be-

lieveth on him shall not be ashamed, for there is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him, for whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed, and how shall they believe in him of whom they have not heard, and how shall they hear without a preacher?" If there be any force in the Apostle's reasoning, I do not see how it is possible to escape the conclusion, that they who have never heard of Christ, cannot call upon him, cannot believe in him, are not saved through him.

That the heathen have any consistent or available ideas of redemption through the substitution of another, might be conjectured by those who have only heard of their sacrifices and ceremonies, but all who have dwelt among them are soon convinced to the contrary. There is nothing in the word of God, nothing in the history of modern heathenism, which favours such a belief. The Apostle in the passage already quoted implies that there are those who have not enough knowledge to avail themselves of the benefit of the Saviour's mediation.

2. That the redemption of Christ is not applied to the adult heathen, seems to be implied in the very nature and tendency of Chris-

tianity. In its nature it is perfectly distinct from every other religion — its legitimate tendency is to prepare the sinful soul for heaven. It is not simply through the removal of guilt, but through a radical change of character, that the ungodly are to be admitted to eternal happiness. Now Christianity is the only religion which embodies those grand doctrines through the influence of which the Holy Spirit renews the soul, and thus qualifies it for heaven. The very price at which it has been propagated proves its necessity. What sufferings have been endured — what rivers of blood have been shed, and that by God's most approved servants, in revealing it to the ignorant!

3. The same truth was declared to the great Apostle of the Gentiles as one reason for his mission, and it is frequently referred to by him and his fellow Apostles as a practical axiom of their lives. "Delivering thee," saith the Lord to Paul, "from the people and from the Gentiles, unto whom now I send thee to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." — Acts xxvi. 17, 18. "That at that time," saith Paul to the Ephesians, "ye were without

Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world." — Eph. ii. 12.

"We are of God," says John, "and the whole world lieth in wickedness." — 1st John, v. 19.

Speaking of Jesus Christ of Nazareth, Peter says, "neither is there salvation in any other, for there is none other name under heaven given among men whereby we must be saved." — Acts iv. 12.

4. The established plan of the Spirit's operation leads to the same conclusion. It is unnecessary to mention that the redemption of Christ is rendered available to the sinner only through the agency of the Holy Spirit upon the heart. Though we do not understand the precise mode of his operation, yet the means he employs to unite the soul to Christ, and to carry on the work of sanctification, are revealed. "The entrance of thy word giveth light." "Sanctify them through thy truth: thy word is truth." "Seeing ye have purified your souls in obeying the truth, through the Spirit."

When there is but little correct knowledge, as in the case of the disciples of our Lord before the day of Pentecost, and probably of many before the gospel dispensation, we can understand how the spirit of God can perform his work. But

where gross ignorance or universal error reigns, how is it possible for the soul to be enlightened? If such a work can be accomplished at all, it must be done by counteracting or in some way, suspending the very laws of our nature.

The cases which have been adduced, in which the Spirit appeared to operate upon the minds of the heathen, are so exceedingly limited, — only three or four having ever been discovered, — and these are of so doubtful a character, that it does not appear safe to consider them an exception to the rule mentioned. That the change of feelings they are represented to have experienced, was the work of the Holy Spirit, is by no means certain; and if so, that it was any thing more than a preparation for the gospel, which without the gospel had never resulted in the regeneration of the soul, is exceedingly questionable.

It may be God's plan to meet those who are conscientious in the discharge of such duties as the light of nature or whatever other knowledge they enjoy suggests, by sending them the gospel, and thus teaching them the right way. This would appear to be the case from the instances which have been cited, and also from the example of the first pagan convert under the present dispensation. At least no instances to the contrary have ever been adduced. This, from

God's word and dealings, appears more rational than the supposition that he will save any without a knowledge of the only way of Salvation which he has appointed. If it be true, it decides the point under consideration. It shows that to be savingly interested in the benefits of the atonement, a knowledge of that atonement is necessary, where the subject is capable of exercising faith.

The argument which has been urged against our present reasoning, from the probable salvation of infants and idiots, is nullified by the facts that the condition of the heathen and of infants or idiots, is entirely dissimilar. The one is covered with guilt, — the other has no personal sin. The one has the capability of believing as well as sinning, — the other has neither. But what is much more conclusive than human opinion, the Bible never classes the two together, but considers them as perfectly distinct. While much is said of the guilt and condemnation of the one, scarcely any allusion is made to the other. Thus we see that the heathen are condemned by their own laws — that the word of God sanctions this condemnation — and that the mediation of Christ, so far as we can perceive from scripture testimony, secures to them no reversal of destiny. To these considerations others must be added corroborative of the same affecting conclusion.

IV. Almost every declaration of God's word, which has any reference to the heathen, proves that they are in a hopeless condition. Those who worship idols, and those who recognise no deity, are alike denounced as fit subjects for divine indignation.

Compare Rev. viii. chapter, 21st verse, with the ix. Psalm, 17th verse. Here "idolaters" are adjudged to "the second death;" and "all the nations that forget God," "to hell."

If there be those among the heathen who do not worship idols, are there any who have not forgotten God? If we had time, other texts might be adduced of the same bearing.

It will probably relieve our minds of all perplexing misapprehensions on this subject, if we attend to the scriptural definitions of idolatry. It is no where represented as the unavoidable result of necessary ignorance, but every where as high treason against the one living and true God. The inspired volume furnishes us with the source from which it proceeds. "They did not like to retain God in their knowledge." — Romans i. 28. "Because that when they knew God, they glorified him not as God. But changed the glory of the incorruptible God, into an image," &c. — Romans i. 21, 23.

The first act of idolatry in every nation, must

have been an act of rebellion against Jehovah, for the perpetrator knew better. The children of these idolaters are not justifiable in following so nefarious an example. Those who assume the iniquitous practices of their parents and leaders, are treated as equally guilty with those who originate these evils. "If the blind lead the blind, *both* shall fall into the ditch."

Indeed, it is difficult to say how far the crimes and miseries of the heathen world are judicial visitations for sins. When the Israelites made a calf, and offered sacrifice to idols, it is added, "God turned and gave them up to worship the host of heaven." — Acts vii. 42.

V. God's uniform dealings with the heathen constitute a powerful argument against their final happiness. The sentence of extermination went forth against whole nations who did not acknowledge and serve him.

How universal the destruction of Sodom, Gomorrah, Admah, Zeboim, Babylon, Nineveh, Egypt, Edom, Moab, the Canaanites, Hittites, Amorites, Perizzites, Hivites, Jebusites, Amalekites, and others.

VI. Another argument of peculiar force, if not of absolute conclusiveness, is the unfitness of all the heathen for heaven. This single consideration has decided the minds of great numbers

of Christians on this point; and how is it possible to escape this conclusion, when we read among the unalterable laws of God's kingdom, that "without holiness no man shall see the Lord." — Heb. xii. 14. "Except a man be born again he cannot see the kingdom of God." — John iii. 3. Now that the best of the heathen possess this holiness — have been born again, who will affirm?

VII. My last argument against the theory that the heathen will be saved, is their own opinion after conversion. The first speaker who addressed us, expressed the common sentiment of those who have been enlightened. They speak of their friends who died before the gospel reached them, as unquestionably lost. Now this argument gathers force from the fact that the enlightened heathen are the best judges on this question. They can remember their previous condition. They can compare the light they enjoyed with the lives they lead, and they can examine both in the strong light poured upon them from the fountain of truth.

They would certainly be the last to form such a conclusion hastily, if the desires of their hearts were not overpowered by reasons which are still more irresistible.

Such appears to me to be the condition in which the word of God represents the heathen. Even allowing that many of the arguments which have

been adduced are inconclusive, I would ask whether their combined power does not amount to a demonstration.

The question among the best men, is not whether many, but whether any of the adult heathen are saved. Even if it could be proved that a few of them are rescued from the destruction of the mass, it would scarcely relieve the dark shades of the picture. In any view of the subject, how unnatural appears the apathy, how shocking the cruelty of the Christian world! Through how many long centuries their ignorant fellow-sinners have been neglected, while the very life of their precious souls has been withheld from them!

What multitudes might have been in heaven, what myriads rejoicing in hope upon earth, if the gospel had not been kept from them—if the command of Jesus had been faithfully executed —if the common feelings of humanity had not been stifled! Oh, who is free from this guilt? Who will henceforth dare to enter the ministry with the light which now beams upon him without a perfect willingness to go wherever his services are most needed? And who will dare assume the vow of consecration to his Saviour's glory, at the sacramental board, without recognising in his influence, his substance, and all his talents, the means entrusted to him for the recovery of a ruined world?

CHAPTER XIV.

THIRD DAY.

The discussions of this day were too unedifying to be recorded. The subject was, the exciting theme of doctrinal and ecclesiastical distinction among evangelical Christians. There were those present who belonged to that party in every religious body, who are bigotted in their opinions, and restricted in their charities — who favour Christianity when connected with the advancement of their own sect; but seldom lend an effort to promote it in any other association. The principal part of the day was occupied by this class of speakers. The reason they severally assigned for not supporting foreign missions with energy, corresponding to the magnitude of the enterprise was, the paramount necessity of rightly directed labours at home. Each discovered so much error in some form or other among professed Christians, that neither knew how the world could possibly be converted, until the churches were purified. To those who had never visited Christendom, the whole discussion was a confounding paradox. It was impossible to reconcile what they witnessed

with their preconceived opinions. It was equally impossible to repress the alternate surprise and grief with which their minds were overpowered.

After hours of unprofitable reasoning, in which each one laboured to erect his own theory upon the ruins of all others, a converted Brahmin, who had mingled with different sects of Christians, requested liberty to express a few recollections which the previous discussion had called up. When I first became acquainted, said he, with the diversity of opposing sects, and listened to the arguments by which they sought to establish their respective opinions, and saw the unconquerable zeal which animated each party, I found myself distracted, and knew not what course to pursue. There must be a right, thought I; who possesses it? Truth is simple, and homogeneous. What is truth?

I was assured by one, that I did not belong to the apostolic church, and consequently had no claim to the covenanted blessings of God. A second affirmed that my system of faith was unscriptural as my teachers were heterodox. A third suspected that my religion was made up of cold inoperative orthodoxy. A fourth declared that I was still a heathen, because the discriminating ordinance of Christianity had never been administered to me.

I was called one thing by one party, and another by another. A variety of men's names, not Paul and Apollos and Cephas; but others of whom I had never before heard, were alternately applied to me, while each sect endeavoured to convince me of the exclusive propriety of their own tenets, as well as of the advantages of assuming the name which distinguished them.

What could I do? I was afflicted, tempest-tossed, almost destroyed. It seemed impossible to resist the currents which rushed upon me from every quarter; or to keep from sinking in the whirlpool which their tremendous conflict produced.

In a paroxysm of feeling, I flew to my Bible, and humbled myself before God for direction. I did not seek in vain. From the Acts of the Apostles, and their inspired Epistles, I learned that there was great diversity of opinion and practice among the early converts to Christianity; and that as far as was consistent with the essential doctrines of grace of the Apostles, "became all things to all men." What assisted greatly in restoring the equilibrium of my troubled soul, was the discovery that *the spirit* of sectarianism is contrary to the spirit of the gospel.

A kingdom divided against itself—the dearest relations at open and exterminating hostility—the

very body of Christ dismembered—nay, his own Spirit disunited, self-opposing—how repugnant to every principle of the gospel!

Another argument which impressed my mind with great power, was gathered from the effusion of God's Spirit upon the churches. I perceived that the Holy Spirit instead of confining his influence to any particular body of evangelical Christians, operated the most extensively in that part of each denomination, where there was the most zeal with the least intolerance. In scenes of revival, it was evident not only that no partiality was shown to sects; but that those who had been opposing and devouring each other for ages, would on these blessed occasions often forget their petty differences, and harmonize and co-operate as though they had always been united. These considerations wrought a total change in my feelings. The more I dwelt upon the subject of denominational distinction, the more was I disposed to transfer all my anxiety from my own personal condition to that of the church and the world. I clearly saw that the sectarianism of the present day, was incompatible with the spirit of the gospel, and opposed to its extension.

The strife it produces and the false zeal it awakens, (probably more than all other causes,) prevent the diffusion of Christianity in the world.

Sectarianism provokes the most deadly of all feuds — an internal and perpetual warfare against the admitted friends of the Saviour. Its elementary principle is its condemnation. With all its concessions, it proclaims by its primary rule of action, that it is more important to build churches, and expend resources, and exhaust talents, where the gospel is preached by all other denominations, than to employ the same system of instrumentality where the most stupifying and corrupting idolatry reigns. While it professes that all other evangelical bodies of Christians hold enough of the truth to be saved, it practically assumes the shocking position, that those places, where the gospel is extensively proclaimed by all these other denominations, are in a worse condition than the whole Pagan and Mahometan world.

Is this the religion of our common Saviour? Is it not mere party which they are so anxious to extend? Oh how often my heart has been agonized at the confusion created, and the waste produced, and the animosity engendered, and the souls destroyed, by this unyielding, merciless, self-aggrandizing spirit!

Overlooking the vast field of heathen desolation, they will plant themselves where there is no room for them — they will create division where unity prevailed — they will expend vast sums merely to

make proselytes—they will bury or secularize the talents of the most useful men, keeping them toiling for years where they can scarcely preserve the germ of existence, while those upon whom they have lavished all their time, would find room and welcome, and equal edification, in numerous other churches.

This is the way those resources which have been consecrated to the Saviour, and which might fill the world with light and gladness, are sacrilegiously squandered. Tell them of the unnumbered crowds whom they are bound to bless, and who must perish if neglected, and they will turn a deaf ear; or if they listen to your appeals, they have little to give and none to send. Their money, their men, are all taxed in carrying on this endless intestine strife.

And when is this contest ever to end? Some must first yield; who will they be? As long as the present spirit prevails it is evident there can be no suspension of hostilities, no withdrawing from the field. And if this fruitless struggle be kept up between the acknowledged friends of "the Prince of peace," how is the contest with the powers of darkness ever to be successfully maintained? I know that each party confidently expects the victory; but as this is common to all, it proves nothing to any. Nay, I go farther. I believe that neither

of these belligerent powers is to be much honoured in the conversion of the world. Certainly they must change their present grounds and lose the very spirit which I fear produces more than half their animation, before they can be persuaded to turn their arms from their brethren, and employ them against their common enemy.

The world is not to be converted by carnal weapons; nor to such a distorted self-consuming Christianity. Even should that narrow-minded and intolerant part of the church of which I am speaking diffuse their present principles and feelings among all the nations of the earth, the world would need a second conversion before the millennial glory could be introduced. For one, I do not regret the impossibility of their moulding the unchristianized portion of mankind into their own image. The gossamer theories about which many of them contend, are too attenuated to be woven into the coarse web of heathen languages. It is as much as can be done to make some of the tribes of men acquainted with the rudiments of Christianity. Even the grosser forms of church-government, as they exist in Christian lands, cannot at first be introduced under all circumstances among the heathen. The missionary is at times obliged to be the sum of all church-officers and church judicatories, and to model his materials,

not according to prescribed rules, but to existing exigencies. I confidently expect that the world will be "filled with the knowledge of the glory of God," before one-half of mankind is qualified to comprehend, and the other disposed to value all those shibboleths which now divide and alienate the members of the redeemed family.

CHAPTER XV.

THE LIBERAL-MINDED CHRISTIAN.

THE next speaker was a Christian, who was known to rise superior to all the littleness of party spirit. He always acted on the sublime principles of Christian benevolence; never stopping to inquire whether his own sect, or any other, was to reap the honours of his exertions.

I am not surprised, said he, at the strong feelings which have just been expressed. I have often thought that if any thing is calculated to offend and afflict those who have just emerged from heathenism, it is this strife among "the followers of the Lamb."

To contend earnestly for the essential truths of Christianity, and to guard the church against the introduction of fatal errors, is an unquestionable duty. The evils of a sectarian spirit do not lie here. They result from a want of discrimination between the fundamental and the unimportant in religion. And this is the infirmity of some of our best men. Their dread of heresy inclines them to magnify trifles, and insist upon non-essentials, while the peace of the church, and to a great extent, the triumphs of the gospel, are incon-

siderately sacrificed. Still, since there is disunion among Christians, what can be done to counteract its evil tendency? By what means can we improve the condition of the divided church, and render more salutary its influence upon a lost world?

There is a respectable and an increasing number belonging to every religious body, who have no sympathy whatever with their brethren in these household contentions. They may prefer their own church, but they are willing to accord to others the same soundness of judgement, the same liberty of choice, and the same sincerity of principle, which they claim for themselves.

Let such then, in all their conduct, strike a broad line of distinction between the essential doctrines of the cross, and the unimportant tenets of religion.

Let them cherish respect and love for their Christian brethren of every name. Let them uniformly show that they would rather assist those who differ from them, in promoting Christianity, than those who belong to their own sect, in their mere party encroachments. This has been the practice of some of the best men in different churches; — why should not all adopt it as an invariable rule of action? It is the only course which involves no compromise of principle,

at least of those principles which alone ought to govern the "stewards of the manifold grace of God."

There is another class in every communion, who, as has been mentioned, are evidently indulging the most erroneous impressions. They have been led to believe that the difference between themselves and others is much greater than it really is. It is this misapprehension which constitutes the chief aliment of sectarianism — the very staff of its life. The strife is about terms which convey dissimilar ideas to different minds. The greatest opposers of their brethren I ever knew, were under this strong delusion. They were fighting their own fancies. The errors for which they were arrayed in deadly hostility against other Christians, were as abhorrent to those Christians as to themselves.

To those who find within themselves an aversion to their brethren of other sects, or a want of sympathy with them, the course of duty is plain. Admit that you may be mistaken in your opinions respecting the views of your brethren, and then take the only safe plan to test the accuracy of your knowledge. Do not go to your own party for the information you seek, lest you add their mistakes to your own; but go rather to the brethren whose views you wish to ascertain, and in the

spirit of Christian charity and candour, weigh with them the subjects upon which you disagree — weigh also the doctrines on which your opinions harmonize. I do not say that you will find no diversity of sentiment between you, but I do say, you will be surprised and delighted at other interesting results.

In the first place you will discover among them the presence and operations of the blessed Spirit, — that great bond of union which connects Jesus with his redeemed family, and which ought to bind all the members of that family in the closest fellowship. You will next ascertain that the points on which you differ are few and insignificant, compared with those on which you "see eye to eye." Nay, you will perceive that the grounds of disagreement between you and them are no more serious than between yourself and many individuals of your own church.

But even admitting every thing to be true which the blindest bigotry imagines — supposing that the barriers of sectarianism ought never to be thrown down, nor the friendly hand extended over them, is it not the worst policy imaginable for Christians to consume time and strength in opposing each other? If the advancement of sect were their only object, could they not adopt a much wiser plan? Would they not accomplish

much more by gathering accessions to their respective parties from the vast crowds of unevangelized men in the world? Their efforts at making proselytes from other denominations are generally as fruitless as they are expensive. Even should they succeed to the utmost of their wishes, — a vain supposition for all, — how little they would effect, compared with the ingathering of some of the heathen nations into their folds.

There is one rule of action, which, if observed by all sects, would result in the greatest benefit to the church and the world. It involves no sacrifice of party interest, and it is the only plan, which, while Christians remain in distinct communities, does not sacrifice the interests of the Redeemer's kingdom to mere sectarian aggrandizement. In selecting their spheres of action, let each denomination pass by the place already occupied, and fix upon those where their services are most needed. Let it be a mutual understanding, that if education or predilection dispose the inhabitants of any part of a country to a particular sect, all others will yield the ground. What endless confusion and collision this would prevent? what desirable consequences it would produce? If the attention of Christians could only be diverted from each other, and from the places already occupied, and fixed in deep compassion

upon the destitute parts of the world, how soon their dying fellow men in every land would feel the quickening influence. The maddening shouts of superstition would soon cease; the groans of the self-tortured devotee would be heard no more; the errors and vices of heathenism would pass away, and the heavy curse of God be lifted from a rebellious world. And is not such a course of action an imperative duty? Are not Christians explicitly forbidden to "bite and devour one another?" And have they not been commanded to unite all their wisdom and energy in extending the kingdom of Christ? Is the correction of a trifling difference in the philosophy of religion, its subtle metaphysics, or its minor doctrines, a sufficient reason for keeping millions of degraded men in ignorance and guilt? Oh, who that looks at the condition of the world is not struck with the disastrous consequences of this sin? Even if God had never interdicted the strife which prevails among Christians, what unutterable cruelty it argues to prefer so insignificant an object as they are professedly pursuing, to the eternal happiness of their fellow immortals. My heart sickens whenever I reflect on this gross perversion of talents. How shall we ever meet the defrauded heathen in the judgement? Let me entreat the brethren who have spoken, and all whom they

represent, to reconsider this subject in the light of our Lord's expressed will. Has he not commanded you to cherish love, to practise forbearance, and "as far as in you lies" to preserve peace? Has he not declared that this is the way to commend yourselves as his disciples, and your cause as his own? Is it not by this very exhibition that the world is to be convinced of his Messiahship? and does not an opposite course produce the most unfavourable and unjust impressions? You profess to contend with each other for his sake; that you are justified in so doing by the spirit and laws of his religion. And is this the light in which he would have you present him to the world? Is this according to his example? is it not in open violence to all that he taught and allowed in his disciples? Did he not expressly declare, and with a reference to this very course of conduct, "he that is not against us is on our side?" Is it not through the mutual intolerance of his disciples, that his name has become an offence to millions? Whom am I to believe, is the common inquiry; and if I do believe and act like either party, will there be any improvement in my character?

But besides this, you are giving occasion to the enemy to triumph as well as blaspheme. While you are sowing the seeds of discord among your-

selves, he is uniting and strengthening his forces. While you are engaged in opposing each other, he is employed in pushing forward his conquests; and every feeling of mutual animosity you indulge, and every attempt at mutual collision you make, are so many decided victories, which he gains, even within your camp.

Be entreated then to desist from your present struggle, and direct your forces against the common foe. If your grand aim is to subdue the world to its Sovereign, this is the only way. If your plan is first to unite the feelings, and harmonize the views of all your Christian brethren, no other mode is so efficacious. Only make it evident that you have a common enemy, and you would soon perceive that you have a common interest. A common enemy and a common interest would soon produce reciprocity of affection, and more speedily than any thing else, coincidence of doctrinal sentiment. Every object you propose, would thus be advanced.

Oh then strive to extinguish in all Christian denominations the spirit of unchristian jarring and rivalry; let them cease to magnify trifles, and engage in investigating the many features of striking resemblance between them. And above all, in the spirit of unfeigned humility and love, let each look, "not on their own things, but also on the

things of others." "Esteeming others better than themselves."

What an object of surpassing beauty the church would then present — what an irresistible army she would then become! I see her in her onward march toward universal conquest; each corps preserving the place in which it can act with the greatest efficiency; all rejoicing in each other's valour and achievements, all acting in perfect harmony. Every enemy she attacks quails before her: every blow she strikes is decisive. Nothing can arrest her victorious career. See! the last strong hold of the foe is assailed — it yields. Hark! the shout is heard from unnumbered lips bursting from heaven, echoed through all earth, "the kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign forever and ever." — Rev. xi. 15.

It is my earnest prayer that this happy union may soon characterize the followers of Christ, and these inestimable blessings crown their united efforts.

CHAPTER XVI.

Another objection to foreign missions was advanced by a Millenarian. He looked to the speedy appearing of "the Son of man" in person to gather in the Jews—rebuild the holy city, and subdue the heathen nations to himself. This honour he believed the great Redeemer had reserved for his second coming, and all efforts to antedate this epoch he regarded as utterly futile. He fancied that these positions were fully established by the question of our Lord himself. "When the Son of man cometh shall he find faith on the earth?"

He was answered by another of the same school, who regretted that this doctrine, so important in his eyes, should be thus misunderstood and perverted.

It was his cherished belief that very soon "the Lord Jesus would be revealed from heaven," and that the ingathering of the Jews, and what might be designated the second call of the Gentiles, would succeed this event. But still he insisted that instead of militating against the obligation of

Christ's charge, these views chimed in with all existing duties. The personal reign of Christ upon earth is a doctrine which by no means renders nugatory the established institutions of Christianity. Our blessed Redeemer has expressly declared that "this gospel of the kingdom shall be preached in all the world for a witness unto all nations." And his command to perform this work is of perpetual obligation. If any views of prophecy appeared to contravene so explicit a duty, there could be no better reason to reject those views. This however, said he, is so far from being the case in the millenarian scheme, that while we look forward with joy to the personal appearing of God our Saviour, we feel the deepest interest in having as many as possible prepared for the event.

After this discussion, there was a short silence in the assembly. As no other delegate seemed disposed to offer any farther reason for the unwarranted limitation of the gospel to Christian lands, the same old man whose inquiries and remarks had elicited the present discussion, arose, and expressed his utter surprise at the disclosures which had been made. I had no idea, said he, of the state of Christian lands. How different from that earthly paradise, which my fancy had represented, as the certain result of the gospel. I am thankful I did not know these things, while

the conflict was raging in my bosom. It might have sealed up my mind in the gloom of infidelity.

To say that the reasons assigned for restricting the gospel to Christian lands, are not satisfactory to us, to whom it has been so long denied, expresses but very little. They are only satisfactory to those who offer them, and as each party has its own reason, and these reasons differ as widely as the parties themselves, not one of them appears valid to more than a small proportion of Christians. I knew not but that some grand apology which I had never conceived, which the Scriptures, or God's controlling providence, might have furnished, would have enlightened my mind, and silenced the cavils of my pagan friends.

As I am disappointed in this respect, my brethren and myself are desirous to have other points of this great subject considered. We wish to hear discussed, without reference to the existing state of the church, or the private feelings of Christians, the comparative claims of the unevangelized nations upon the gospel. We are anxious to know, and we wish the world to know, what grand laws have been enacted in the kingdom of Christ, for the government of his servants in the diffusion of Christianity.

It was unanimously agreed that this should be the general subject of future investigation, and the meeting adjourned for the day.

CHAPTER XVII.

FOURTH DAY.

The discussion of this day was uncommonly animating. The subject proposed at the last meeting was fraught with indescribable interest, especially to the recent converts to Christianity. They had attended with new and conflicting emotions to the strange facts disclosed in the preceding meetings. Their solicitude to know what could be said and what would be adopted respecting the rules of evangelization, which they hoped would in future govern the church of Christ, was too powerful to be suppressed. Without dwelling upon the formalities of the discussion, we can only advert to the prominent principles of operation, which were adopted by a large majority of the assembly, with some of the arguments by which they were sustained.

I. The first position which was unanimously admitted is, "the gospel was designed by its Author equally for all nations."

This truth, so important in the eyes of the reclaimed heathen, and one which they feared would be disputed with unyielding pertinacity, scarcely

provoked a word of discussion. It appeared so evidently to grow out of the command of Christ, and to harmonize with his revealed purposes, that it passed at its first announcement as a scriptural axiom. While many looked upon it as a triumph, none who had spoken regarded it as militating in the least, against the views they had advocated.

II. The second truth adopted by the assembly as a scriptural rule of action, is similar to the first—"that the ministry of reconciliation was established for the equal benefit of the whole world, and that no order of administration is recognised in favour of any nation excepting the Jews." The following texts, among others, were regarded as conclusive:—

Mark xvi. 15.—"Go ye into all the world, and preach the gospel to every creature."

Matthew xiii. 38.—"The field is the world."

2 Corinthians v. 18, 19.—"And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, *reconciling the world* unto himself, not imputing their trespasses unto them."

Though at first some were disposed to controvert this position, yet it was so clearly shown to be only a different statement of the previous one, that their fears were soon allayed.

After the voice of the assembly had been taken, a heathen, whose nation had been greatly neglected, inquired why the young men who entered the ministry so generally made a distinction between their own country and other parts of the world—why so small a proportion became foreign missionaries? He judged that there must be some peculiarity of circumstances in the case of those who devote themselves to the heathen, and he wished to know what there was in the general condition of the ministry which gave this limitation to their numbers. These questions caused great animation, and called up numerous speakers. Several young ministers were present, and as the inquiries involved a direct address to them, they individually assigned the reasons for which they believed it their duty to decline engaging in foreign missions.

Many of these reasons have been anticipated in the previous discussion, and yet they were repeated with as much confidence as though nothing had been said or could be said to disprove their conclusiveness, or even to depreciate their power.

Some were deterred by the prominence and the destitution of their own country, and others by their obligations to their friends and connexions. The talents of one were better adapted to civilization than barbarism; the health of another was

an insuperable barrier. Some could not easily acquire difficult languages; others had bestowed too much toil upon the cultivation of their own, to abandon its use. One said he was willing to go, but he objected to any determination on the subject until he saw more clearly a providential direction to this sphere of labour; while several had never received an internal call, and could not believe it their duty to act without some such unequivocal impulse. The parents of some were unwilling to let them go, and dependent relatives kept others at home.

Many believed that they might be the means of saving more souls in their own country. It would demand a long time to acquire the languages, during which period they might be preaching the gospel, and through the divine blessing, increasing the subjects of the Saviour's kingdom. Besides, they saw that human life was shorter in heathen lands than at home, and consequently there was more hope of extensive usefulness in remaining where they were.

CHAPTER XIX.

A MISSIONARY who had spent several years among the heathen, after attending to all the arguments against a personal enlistment in this work, begged to be heard, while he presented his own observations and experience on the subject. From personal intercourse and extensive correspondence, he believed he had obtained correct impressions on this very important point. He had visited many seminaries, and conversed with a large number of young men. He had addressed others who had been recently admitted to the sacred office, and were still without a charge. He well remembered the early impressions and subsequent history of several who had just spoken, and what is more conclusive, said he, to my mind, I have not forgotten my own views, before I seriously contemplated this duty; nor my struggle at the time; nor the change in my convictions from that period. That I might not rely too far upon my own experience, I consulted many of my missionary brethren, and found, with the fewest exceptions, a striking correspondence of sentiments and feelings on this subject.

If the reasons which have been assigned for remaining at home, be decisive, there is scarcely a missionary among the heathen, who has not closed his eyes against the light, and gone unbidden to his work. Yes, I am fully persuaded that if the arguments which have been adduced, had not been rejected by many, as invalid, probably not an individual had ever gone to preach among the Gentiles the unsearchable riches of Christ.

When the claims of the unevangelized world were brought home with personal application to myself, I was one of a number who were pursuing our theological studies together. We had often conversed on the subject of missions. The character, condition, and destiny of the heathen, had all been topics of discussion. We were prepared to admit that those who had no knowledge of "the true God and eternal life," had been thrown upon the sympathies of the Christian world; but yet none of us were willing to devote our lives to this work of benevolence and mercy.

Under these circumstances, and with these views, we were joined by one who had consecrated himself to missions, and whose holy and humble deportment soon endeared him to all his brethren. It was not only his fervid and consistent piety which commanded our admiration; we were con-

strained also to yield the palm of superiority to his powerful and improved intellect. Often did he labour to impress upon our hearts our inviolable obligations to the heathen; but where arguments failed, surmises, excuses, and puzzling inquiries were always at command, and each retained his former opinion. But now, in the wise providence of God, another method was to be employed. Suddenly he was attacked with a violent disease, and his malady was soon pronounced to be fatal. Aware of his situation, he called us to his bedside, and forgetting his agonies, entreated us with tears to reconsider the question of personal duty in reference to missions. He assured us, that according to his most solemn convictions, all our reasons for declining this service were untenable — that we had never felt the importance of the calling, and never considered it with impartiality; nay, that our hearts revolted at the self-denial and sacrfice it required, and that we were consequently guilty in the sight of God. He solemnly warned us against the voluntary mistakes we were cherishing. He pointed us anew to the hopeless condition of the myriads of our fellow creatures whom we of all others were bound to pity, and entreated us to beware, lest our skirts should be found crimsoned with their blood.

As his tremulous voice uttered these fearful

truths, my soul was convicted of guilt, and when the last words were faltering on his dying lips, I resolved before that Being whose presence his struggling spirit was just seeking, that with divine assistance, I would ascertain and perform my duty to the heathen. And now the light began to penetrate my mind, and like the opening of the morning, it continued to increase, until voluntary ignorance and vain excuses like the shadows of the night vanished away. I cannot describe the process. It was like a new conversion — strikingly similar in many respects, to that which turned my heart from the service of Satan to the allegiance of Christ. "Old things passed away, behold all things became new."

A moment's reflection convinced me that the real interests of my own country did not in the least interfere with the claims of the world. Indeed, I saw, that according to the principles which had been adduced from Scriptures,—the kingdom of Christ had no reference to particular localities, —that the ministry was established for mankind at large,—nay, that even had I been bound to labour exclusively for the benefit of my own country, I could discharge this obligation in no better way than by becoming a foreign missionary.

I did not think my talents would qualify me for the most important stations and difficult la-

bours; but this sounded now like the voice of ambition. I knew that if I could not lead, I could follow — that if the languages were too difficult in one place, I could go where they were more simple — if incapable of the higher efforts of translation, and writing with idiomatic accuracy, there were many humbler departments which I might fill. My health was not robust; but as this did not disqualify me for all exertion at home, I did not know that it would present any greater obstacle abroad. Besides, the field is the world, and I was not compelled to go to climates to which my constitution was not adapted.

My parents and friends demurred at my plans. On this point I was sorely tried. Many of my dearest relatives were not converted. I was an only son. They clung to me with the fondest affection, and presented, among other things, the necessity of their salvation as an argument to detain me. My heart bled; but I could not linger. I saw that they were actuated chiefly by personal feeling — to this I dared not yield. "Let the dead bury the dead; but go thou and preach the kingdom of God," sounded in my ears as though it had just broken from the Saviour's lips. I believed too, — what has been fully realized, — that I should be of more service to them by leaving them, and endeavouring to interest them

through my efforts in the progress of the truth, than by remaining at home.

It is true I did not feel that *internal call* to which I had previously attached so much importance. I discovered, however, that I had mistaken the nature of that call. That there was a call, I clearly perceived — a thundering call from the miseries and necessities of the heathen world — but that my obligations resulted from *heeding* that call appeared to me as absurd as to conclude there is no light at mid-day because the eyelids are kept closed. At first, I felt very little interest for the heathen. I scarcely knew, I never seriously considered their condition; but the more I read, and reflected, and prayed, and conversed, and acted, with reference to their conversion, the more deeply did this external call penetrate my heart — the more irresistibly did it address every passion there.

I saw no obstacle in providence to my becoming a missionary. I was now persuaded that looking for anything beyond this — for those *leadings* or signal interpositions which I before believed necessary, was nothing less than expecting a miracle to convince me of an evident duty. My previous views appeared extremely inconsistent and absurd. I had professed to be afraid of forestalling Divine Providence. I objected to a de-

termination to spend my days among the heathen, before I had finished my preparatory studies; at the same time, I saw no incongruity in employing the ordinary means to obtain a situation at home, without expecting any such previous direction. In the latter case, I exerted myself to secure a providential intimation; in the former, I argued that such exertions were inadmissible. Thus my errors were not those of an impartial judgement, but of a biased inclination.

Having swept away all the cobweb-excuses which my bribed fancy had spun, and my indulgent heart preserved, I felt myself prepared to examine my obligations to the heathen. I weighed the claims of my own country — I glanced my eye over the desolations of the unevangelized world. From the laws of the office for which I was preparing, I concluded that I was bound to go where the ministry which was entrusted to me was the most needed — that *ceteris paribus* numbers and destitution combined were sufficient to give direction to my efforts. Now the heathen world presented in innumerable places a much greater proportion of souls destitute of the knowledge of the Saviour, and of the means through which that knowledge is communicated, than could be found in any part of Christendom. I concluded that it was my duty to go to the heathen;

and as my case was by no means peculiar, I also concluded that there is but one legitimate call to foreign missions, and that *ability and opportunity to labour among the heathen constitute that call.*

Under ability I include not only the qualifications already possessed, but equally those which are attainable; and under opportunity not merely an open way of access to the heathen, but also the power of removing those obstructions which may bar that way.

Only extend the limits of our native lands, and make them conterminous with the earth and there will be no difference of opinion on this subject. The most satisfactory reason assigned by ministers of the gospel for changing their spheres of exertion, is the greater extent of the field; and hence the brighter prospect of usefulness. Why should this reason fail when applied to less favoured countries? To this general position I know of but one plausible objection which can arise in any mind. It may be thought that the facilities for successful operation are not so numerous and effective among uncivilized nations as in Christendom, and consequently a greater amount of good may be accomplished at home than abroad. As I have no time to examine this subject, I hope it may receive the consideration which it merits, from some one who may succeed me. If

there be a difference in favour of the ministry at home, which is opposite to my opinion, it is not sufficient to affect the position I have assumed.

As long as the demand for labourers is so much greater among other nations than in Christendom, there is evidently a *standing call* in providence to exercise our ministry in those nations; and he who cannot show the best reasons for not complying with this demand — in other words, he who has the ability and opportunity to become a foreign missionary, is bound to listen and obey. We cannot conceive how any other call can neutralize this.

The spirit of God never opposes the providence of God. Those who require something beyond this unequivocal summons, may be as successful as Balaam in demanding a second intimation of God's will, because the first did not please him. That this ability and opportunity by no means exist in all cases — that there may be very obvious hinderances to the missionary life, none can deny. There may be such a state of health as forbids all mental application, or as renders the trials and toils of this life insupportable.

There are at times hinderances in the domestic relations. A wife may be unable or obstinately indisposed to go. Parents may have no other worldly dependence than a son in the ministry.

This last objection, however, seldom exists, or may generally be obviated. Many are so extensively connected in life—such a numerous family has been committed to their care for support and training, that they could not consistently either leave or take them.

Some are too old to begin this life; and a few may be disqualified by mental imbecility or great moral imperfections; but the first class we believe are equally unfit for the ministry at home, and the last can only plead exemption, when they can justify allowed sin.

How far eminent standing and usefulness at home ought to prevent a change in the sphere of our labours, it is difficult to determine. Paul appeared to be exerting the happiest influence in many places, when he felt it his duty to leave them. But Paul carried his usefulness with him. In tones of grateful exultation he could exclaim—"Now thanks be unto God, which *always* causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us *in every place.*"—2 Corinthians, ii. 14.

I am well aware there are other obstacles to this course which are considered satisfactory. It has been taken for granted that certain distinctive endowments are indispensable in a missionary.

Many of these are of a moral nature, and as loudly

proclaim the unfitness of the subjects for the ministry, as for this department of its duties. The minds of Christians have been darkened by the unscriptural distinction between the terms *ministerial* and *missionary*, as applied to office. Hence they have believed that a higher, or rather, different order of qualification were requisite in the one case than in the other.

They who plead *constitutional* imprudence, or impatience, or habits of indolence and self-indulgence, as grounds of immunity from the missionary service, have the same reason to question their call to the ministry, as to that sphere of its labours in which, if they would only put forth greater effort and practise more self-denial, they might be most extensively useful. A man who has assumed the solemn obligations of the priesthood, may prove that his *intellectual* endowments are not adapted to some stations; but by the laws of his holy office, he can never decline a situation because the highest *spiritual* attainments are necessary. Neither is any standard of intellect which is not inadequate to the ministry at home, unequal to some of its duties abroad. Here the noblest capacities can find full scope, while every inferior grade of talents may be usefully employed.

CHAPTER XX.

I AM by no means satisfied of the conclusiveness of the reasoning we have just heard, said a young clergyman, who once thought seriously of becoming a missionary; but who afterwards "married a wife, and could not come." My mind is not yet convinced that it is the duty of the majority of young men to devote themselves to this sphere of labour. I doubt the solidity of the grounds upon which our missionary friend has founded his call to the foreign service.

He speaks of destitution as one element in this call. Does he mean that I must leave any place I may occupy, as long as others are less favoured with the means of grace? To what endless changes would this expose the ministry. Even had I selected the most destitute spot in the world, if at all successful, I should be driven away by this very success, to places which had not been equally blessed. And thus in regard to numbers, our friend forgets that the alternative, to preaching the gospel in one place at home, is not to preach it in every place abroad. If we leave

home, we can operate only in one spot at a time, and that spot may contain a smaller number of accessible and teachable beings than we have left.

But even admitting that we might have a larger sphere of exertion among the heathen, can this determine the point? Are not some places and persons far more influential than others? And is not the conversion of men to be valued rather by the effects they will produce upon the kingdom of Christ than by their mere numbers? Whitefield's favourite maxim was, "every student's name is legion — catching him is catching thousands — blessing him, blessing many." But besides the insufficiency of the arguments which have been advanced in favour of foreign missions, there are considerations bearing upon this subject, which have been omitted.

The law of adaptation has been quite overlooked — a law which the providence of God will never allow to be infringed without injury. We find as great a variety of talent among men as there is of bodily conformation and vigour. One person appears exclusively fitted for one kind of labour, — another for an opposite. Attempt an interchange, and you render both comparatively useless. May we not conclude, then, that some persons are better adapted to stations in Christian lands than those among the heathen? These are

my principal objections to the views which have been expressed. Unless it can be shown that I am better qualified to labour in the missionary field than at home, I shall lay very little stress upon mere *numbers* and *destitution*.

CHAPTER XXI.

Another young minister who had just left a flourishing congregation, and expected soon to embark for Eastern Asia, was the next speaker. I am disposed to believe, said he, that the brethren who have spoken, do not really differ in sentiment on what constitutes a call to any sphere of labour. The difference results from misunderstanding.

When our missionary friend speaks of numbers and destitution, it is on the express condition that other things are equal. The objections to these views all assume that other things are not equal.

Now suppose it could be shown that every important consideration, by which the divine direction to any particular sphere can be ascertained, is in favour of the foreign service, would not this question then be settled? — would not the path of duty be clearly pointed out, at least to all who were not otherwise directed by some peculiar dispensation of Providence? That such is the fact, I have myself no doubt. Let us examine the point.

Four items have been enumerated, as important in ascertaining the divine will respecting the sphere of our labour; either, where the others are balanced, is sufficient to turn the scale; but where all combine, the conclusion appears to me inevitable. These are favourableness of situation for exerting an influcnce — adaptation to the sphere — density of population, and destitution of the means of Christian instruction.

Now the first and most important of these considerations, as has been already shown, is in favour of the foreign service. The reaction of missions upon the churches in Christian lands, added to the visible effects of missionary labour among the heathen, establishes the point. My own opinion is, that the ostensible fruits of the ministry have been more abundant in heathen than in Christian lands. This, however, for the benefit of all present, I am anxious to see fully elucidated; and as there are some members of the assembly who have no doubt instituted the comparison, I sincerely hope they will favour us with the result of their investigations.

The second item referred to, is *adaptation*. As far as I have been able to judge, there is a greater variety of occupation in evangelizing the heathen, than in fulfilling the ministry at home. This of

course will afford a greater degree of accommodation to the varied capacities which God has distributed among his servants. If you have ability for languages, you may employ it to your entire satisfaction and with unlimited advantage. There are languages through which millions and even hundreds of millions of souls may be reached.

If this talent be deficient, you may go where the language is exceedingly simple and easy of acquisition. Or should there be no facility of this kind, there are places in India where the missionaries are labouring with great success through their own tongue.

The English is becoming very popular in the East. I confidently expect from facts which I cannot stop to mention, that it will be the language of the millennial church.

If you have the gift of eloquence, you may spend your time in preaching to the heathen, and often with much benefit, to those who speak your own language.

If you have an aptitude for teaching, there are generally as many schools as you can superintend. If you prefer sedentary employment, translation and writing will demand all your strength. If travelling best suits your health or inclinations, you can employ your time in the varied objects of itinerancy. If you can do nothing more, you

may distribute books, or attend to those secular duties which belong to every mission, and are essential to its prosperity.

When I hear our young brethren say that they are better adapted to Christian, than to heathen lands, I conclude that they are rather assigning an excuse for not going, than a reason for staying.

The third item mentioned, is the number of souls to be saved; and here I cannot but express my surprise at the objections which have been offered to this position. True, we do not preach to all the heathen at once; but who for a moment can question that there is a vastly greater number of accessible and teachable souls among the heathen than in our own native lands.

The ordinary fields at home are circumscribed by the provinces of our fellow-labourers. A thousand souls is a large congregation; abroad, "the harvest truly is plenteous; but the labourers are few."

And thus with respect to destitution, which was the last item mentioned — there is no comparison between heathen and christian lands. Here, almost all are sufficiently enlightened to be saved; there, all "have need that one teach them which be the first principles of the oracles of God." Here, the ordinances of religion are enjoyed in nearly

every place — there, in the most favoured countries there are very few missionaries — in many populous regions not one.

These are the arguments which brought my mind to a final decision with regard to missions.

I saw that it would enlarge the sphere of my usefulness; I supposed that my talents were quite as likely to be suited where there was the greatest variety of labour; and I felt that the "ambassadors for Christ" to a rebellious and ruined world, ought to discriminate between a few already informed of God's purposes, and many to whom these purposes have never been communicated.

As it regards the internal call to the work of missions, which has been referred to, I am not aware that my first zeal was at all connected with a bias to any particular country; my earnest desire was to go wherever I might be the most useful.

If I have not mistaken my calling, I fear that many have mistaken theirs, for the same indications of duty apply to a large proportion of those who enter the ministry. The very purpose of God to convert the world, and the command to his servants to preach the gospel to every creature, confirm this assertion. If this command be binding, it proves that those who are bound to fulfil it, might be more useful in publishing the gospel to that numerous class of God's creatures

who have never heard it; than in repeating and enforcing it upon the few who have known it from infancy. To deny this, would be to affirm that the providence of God limits the execution of his command to christian lands; and who in his senses, would believe this?

It is my solemn conviction, and the conviction of the missionaries whom I have consulted, that the chief obstacle to missionary devotement does not lie in any mental or bodily disqualification; nor in any providential hindrances; nor in any legitimate inference from the revealed purposes and commands of God; but simply in a want of adequate zeal and self-denial. To renounce friends and country, and all the blessings of civilization; and to spend their days amid labours and sacrifices, where nothing but an unwavering faith can sustain the soul, presents a prospect so unattractive, that multitudes readily conclude they can be useful at home, and are not called to foreign service. They overlook the high privilege of not only living to God, but of deriving their happiness directly from him. The "hundred fold" promised to those who leave all for Christ, and the brighter assurance of the life everlasting, are not taken into the estimate.

I fear there is something extremely deficient in the spirit of the ministry. Where is the burning de-

votion — the self-consuming zeal of apostolic days? And what short of this ardour and exclusive consecration to the interests of our Redeemer's kingdom can the ministry allow? Having first reconciled us unto himself — unto his own purposes of mercy to the world, God commits unto us the word of reconciliation. To know nothing but Jesus Christ, and him crucified, is the chief requisite of the ministry. And since this ministry was established for the equal benefit of the world, we have no liberty to choose our places.

But alas, many do indulge their feelings and fancies even in this sacred office. Thousands who enter the ministry, are indisposed to the sacrifices it demands. Without any sufficient reason, they refuse to devote themselves to the salvation of the heathen. I speak from experience. Ask all who have carefully counted the cost of this undertaking, and they will tell you, how great was the struggle of their souls in overcoming all reluctance.

Let those who believe the contrary explain why some go, while others who are under equal obligations, and who meet with no greater obstacles, remain. Why do the same persons, who had declined this work, yield at last to arguments which they had repeatedly heard before; but which now for the first time penetrate their

hearts? Why do so many young men, who commenced their literary career, full of missionary ardour, frequently lose all their zeal, as worldly ambition increases, and their neglected piety declines?

Why are the most devoted and self-denying students in our institutions so much more easily persuaded to become foreign missionaries than those of an inferior grade of piety? Why are the most holy men and women in the churches the chief supporters of missions; and why are those religious communities the most interested and active in this work, where "the spirit of Christ" most powerfully prevails? I wish no other argument in favour of the spirit of missions, than its affinity or identity with the purest, holiest exercises of the soul. I desire no other means of increasing this zeal a hundred fold, than the outpouring of God's Spirit upon our churches and institutions of learning.

Oh that all our young ministers and students were like Amaziah, who, "willingly offered himself" to the service of the Lord; or Peter and his brethren, who "left all" to follow Christ; or Paul, who when called to his missionary work, "conferred not with flesh and blood!"

Oh that the mind of that blessed Redeemer were in them, who, "though he was in the form of

God, and thought it not robbery to be equal with God, yet made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, humbled himself and became obedient unto death, even the death of the cross."

CHAPTER XXII.

A SECRETARY of a missionary society, who had long filled his important office to great public acceptance, resumed the subject as the last speaker sat down.

There is one inquiry, said he, which those who have preceded me have expressed a hope would be pursued. It relates to the comparative fruitfulness of the ministry in Christian and in heathen countries. Some of our younger fellow-labourers have maintained, — as an objection to going abroad, — that they might be more successful in multiplying the subjects of the Redeemer's kingdom among their fellow-citizens, than in a land of strangers. The objection, as far as I understand it, is limited to the immediate effects of the gospel ministry. Now this is only one view of the subject, and if correct, would prove very little. The point turns upon other considerations.

I commenced my ministerial course near the epoch of modern missions. I remember the first operations of this heavenly spirit. I have seen

the powerful influence it has exerted upon the church at home, and I believe I am safe in affirming, that if the missionaries had done nothing among the heathen, they have accomplished more for their own countries by going abroad, than if they had remained at home and filled the most distinguished stations among us. The inspiring example of these self-denying men — the light they shed upon our domestic heathenism — the boundless range they opened to our confined vision — the wide scenes of wretchedness they spread before our restricted benevolence — the astounding claims upon our narrow purses, which they preferred — and the practical views of our varied ability, which they furnished, produced effects which no causes within our own limits could have originated. It was like life from the dead. Our eyes were opened and our hearts penetrated. What we had always deemed impracticable, we attempted. What was thought impossible, we achieved. Aroused to a sense of our responsibility, there appeared no limits to the blessings with which the Lord was pleased to crown our efforts. The result has already been stated. Those institutions which are the glory of our country, arose in rapid succession into existence. I can add my testimony to what has been affirmed — that the very men whose sympathies were first

awakened by this new object of Christian benevolence, and who employed their influence and wealth in its promotion, have been the earliest and firmest supporters of all our domestic charities. To me the effect appears magical. I can scarcely imagine that I am in the same country in which I began my ministry. If no other good resulted from the toils of the missionary, what do they not accomplish through the means of influence which they furnish to ministers, teachers, and parents? What other subjects speak so eloquently to the minds of children as their narratives and appeals? Here then the good seed is sown in a soil which promises the richest harvest of blessings to the Church of Christ.

But there is another view of the subject, which our younger brethren appear not to have taken.

Even if they could show that the immediate fruits of the ministry are greater among civilized than pagan nations, could they also prove that the varied modes of operation which are usually employed by missionaries, would not ultimately produce greater results than those adopted at home? The books they generally prepare and distribute — the schools they institute and supervise — the native agency they create and control, are all to be added to the public and pastoral duties which comprise almost the only instrumentality employ-

ed in Christian countries. Look for a moment at the immense labours which have been performed by the missionaries within the last generation, whose principal fruits are yet to be gathered. The Bible has been translated in whole, or in part, into about one hundred and twenty strange languages — vast libraries of Christian volumes have been published in these languages — millions of copies of the Scriptures, and of religious works have been put in circulation — a literature has been given to many barbarous tribes, and myriads have been taught to read, in their native tongues, "the wonderful works of God." Here, then, we perceive two of the most invaluable effects of missions which the spirit of the objection entirely overlooks — the collateral or reactive, and the ulterior.

But is the objection valid, even when taken in its restricted sense? Are the direct results of the ministry in gospel lands greater than where the missionary is called to labour? The answer to this inquiry varies with circumstances. In the commencement of a mission where the language is to be acquired and perhaps reduced to writing, where books are to be prepared, and where the missionary is to gain the confidence of the ignorant and suspicious, there is no doubt a smaller accession of souls to the kingdom of Christ than

would have resulted from the same amount of effort in Christian countries. But this applies only to the construction of the machinery, not to its operations. After the gospel has been introduced into a country and the usual agency established, conversions from heathenism become more numerous. If we had the necessary data, and should take the number of souls which have been saved in Christendom during the era of missions, and divide it by the number of ministers engaged, and then subject the fruits of missionary labour to the same test, we should probably find that the visible good accomplished among the heathen bears a greater proportion to the agency employed, than in nations nominally Christian. The islands of the Pacific Ocean, Burmah, parts of India, Southern Africa, the West Indies, and some of the heathen parts of America, have presented scenes of the power of God's right hand, which are rarely witnessed in the Christian church. But still the comparison must fail so long as we are incapable of knowing what the same persons employed as foreign missionaries might have accomplished in their own countries. One fact in this connexion is worthy of remark. The missionary enterprise has a powerful tendency to develope character. Its nature is so sublime, and yet its accomplishment so difficult; it urges such powerful incentives

to exertion, and such unceasing demands upon faith and patience, that it must improve whomsoever it engages. It is not extravagant to affirm that missionaries generally would never have appeared so ardent and efficient in the service of Christ, if they had not been placed where every holy passion and energy are constantly addressed.

The most abundant facts authorize this declaration. We appeal to the friends and teachers of many of the missionaries, as witnesses of the transforming influence of missions. Some of them have scarcely been able to recognise their former companions and pupils, in the new and important characters they sustain among the heathen.

The fact that missionaries generally find an earlier grave than those who remain in their native climate, by no means invalidates the conclusions we have drawn respecting their superior usefulness. Though this point is not necessarily connected with our present argument, yet having been advanced as an objection to missions, it demands a moment's explanation. There are two reasons which tend greatly to impair the health and curtail the lives of missionaries. The first is, they have thus far occupied some of the most insalubrious countries in the world. A large proportion of missionary stations lie within the tropics. These countries

have addressed the strongest appeals to the benevolence of the church. They are not only exceedingly populous and destitute, but are well known and of easy access. The other reason, is the parsimony of the churches. The labourers they have spared to the heathen are so few, and the work to be done so great, that they have fallen victims to excessive care and exertion. As Christianity advances,—as the more salubrious countries become occupied, and the number of missionaries is augmented, health and life will probably be enjoyed to as high a degree, and as great an extent, beyond the present limits of Christendom, as within them. It ought to be mentioned in this connexion, that those climates which have proved fatal to some, have proved favourable to others—and that while the argument of an earlier death ought not to deter any from becoming missionaries, except where tropical diseases are already seated—that of a more congenial atmosphere ought to weigh with those whose constitutions are not suited to our rigorous and changeful winters.

I cannot close these remarks without briefly adverting to another topic of great importance to the rapid extension of the Redeemer's kingdom; it is the qualifications of missionaries. To understand the most difficult and highly cultivated languages—to prepare a Christian library, give oral instruc-

tion, and above all, translate the Bible from the original tongues into those languages—to be able to meet on their own grounds the objections and arguments of the heathen, gathered from their own extensive literature—to set an example which in all points elucidates the holy principles of the gospel—to mould anew the character not only of individuals, but of whole nations, must demand as great a degree of intellect and piety, as any work to be performed in the kingdom of Christ. And yet I agree with what has been said, that the great variety of engagements in every missionary station will furnish labour to every grade of talent.

There is one qualification of a moral nature which I must not omit. The want of it has embarrassed missionary operations, more than all other causes combined. Indeed I consider it so indispensable, that where it does not exist I would not willingly have a young man go to the heathen, and where this discovery is made after they have reached their destination, I would always rejoice to see them return. It is a gentle, humble, pliant disposition—the very opposite to pride of opinion, and obstinacy of purpose; a spirit which views the suggestions of others as favourably as its own—which is as willing to sacrifice its own plans, as those of others. Missionaries are literally so many colleagues over one pastoral charge. Where such

a number and variety of minds are brought to act upon the same schemes and pursuits, how impossible to maintain harmony and co-operation, without the spirit of mutual forbearance and accommodation. As far as possible, the apostle Peter's rule ought to be universally observed, that "the younger submit themselves to the elder," and where they are in this respect equal, that they "all be subject one to another, and be clothed with humility."

This qualification is moral and attainable, and consequently none can plead its want, as a justifiable reason for declining this service. Let the churches pray that the Lord of the harvest would raise up multitudes of young men of this character, and send them forth "to be a light of the Gentiles," and "for salvation unto the ends of the earth."

CHAPTER XXIII.

A PROFESSOR of theology, whose excellent spirit and valuable services greatly endeared him to the Christian church, arose as the last speaker finished his concluding sentence.

I am happy, said he, to have this opportunity to express my views on the subject under discussion. The efforts which have been recently made by Protestant Christendom to evangelize the world have infused fresh vitality into my own soul, and laid me under increased obligations to the God of missions. It is my earnest desire that the whole Christian world might understand and appreciate this sublime undertaking. The views of our missionary friend will no doubt be thought by some chimerical; by others uncharitable. From both of these opinions I must beg leave to dissent. I believe the principles he has advanced are authorized by the word of God and the condition of the world; and that, as he has justly hinted, the conclusions they involve lose all of their apparent absurdity the moment you pass the limits of Christendom. If his reasoning proves it the duty of a very large proportion of those who enter the ministry to leave their native country, I do not

believe that it proves too much. Nay, I go farther. Such results by no means alarm me. If all the young men now in preparation for the highest offices of the church were to conclude, as by one impulse, to go forth to the rescue of the heathen, I should regard it as the greatest triumph Christianity has achieved, and the happiest omen the church has enjoyed since apostolic times. What exalted piety it would demonstrate and what an increase of devotion it would produce! How would it enlarge the ranks of the ministry and call forth the dormant talents of the laity! Young men would be turned from secular pursuits to the service of God; and old men would lose their spiritual decrepitude and renew their youth. Indeed nothing short of such a high degree of holiness would admit of this universal action on missions; and could the church at home suffer when such was the vigour of piety within her borders? Only secure the unreserved consecration of the tithe of those who have assumed the external garb of Christianity, and you would multiply, I had almost said, in a tenfold ratio, all the blessings which now attend the sluggish efforts of the whole body of Christians. The ministry would be so much increased, both in numerical and spiritual force, that the proportion who would find it obligatory to remain at home would far surpass in efficiency, if not in number, the entire sum now engaged.

Besides, the relative circumstances of the different nations of the earth would be changed. The inequality of spiritual advantages which now exists in the world would be diminished. A native ministry would soon aid in supplying their respective countries. The experiment, too, would point out the most advantageous distribution of the servants of Christ and of the means of grace, and no station of prominence in Christian or in heathen lands would be neglected.

When I hear our young brethren excusing themselves from the toils and perils of foreign service, I think they entirely disregard the abstract rights of the heathen. They forget that it is a matter of justice to send them the gospel—that on this condition and for this purpose, as well as for our own personal benefit, this gospel was committed to us. Only let us exchange situations with these neglected idolaters, and we shall learn how to reason on the duty of equalizing the blessings of Christianity. We should then perceive how criminal in their eyes our conduct must appear. It would require principles which nothing but this blessed religion can impart, to make us listen with patience to the futile reasons generally assigned for defrauding the destitute of their just dues. Some of these reasons, it is true, have the air of plausibility; but hold them up to the light and see how unsubstantial they are.

The one which is advanced with the most confidence, and which bears the aspect of the greatest kindness to the heathen, I have not heard canvassed. It is the necessity of remaining at home to keep the fountain of benevolence full and overflowing. If so many go, they inquire, who will support them? — who will enable them to carry on their work? — by what means can their numbers be increased? These questions are asked with as much gravity and frequency as if all Christian lands were still dependent upon Jerusalem for ministers and their support; or as though the gospel could not do for other countries what it has accomplished for our own.

The missionaries inform us, that in many pagan regions immense sums are lavished upon their vain superstitions. Let Christianity consecrate these habits to Christian purposes, and the revenue to the funds of benevolence would very far exceed all which is now given in Christendom. Thousands of young men in some countries are devoted to the priesthood. In the kingdom of Siam, for instance, with a population of four or five millions, — besides a great number of splendid and costly pagodas, there are at least twenty thousand priests and students supported by the voluntary contributions of the people. In Burmah, India, and many Mahometan countries, we find the

same lavish expenditure of talents and money in honour of their objects of adoration. Now let these men be enlisted, and these resources appropriated in the extension of the Saviour's kingdom, and unless the streams of our benevolence swell and flow with far greater rapidity than ever, theirs will come in upon us, and help to fertilize whatever arid waste may exist within our own territory.

Since we came together in this holy convocation, one truth has been impressed upon my mind with unusual power, and that is the great honour of a personal participation in the work of missions. I am certain my young brethren do not understand their highest dignity and happiness. God does not solicit their assistance as necessary to the work. The removal of thousands, just prepared for labour, testifies to this humiliating truth. He proposes the engagement to them as a privilege, as a discriminating privilege, and by those who are inclined to accept it, such it is esteemed. They regard it as the fruits of wonder-working grace, and each exclaims with the inspired missionary of the Gentiles, "Unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ."

Oh, if the spirit of God were poured out with

power from on high, how changed would be the feelings and language of Christians in reference to the heathen! Who would refuse then their personal assistance? Who could be kept back from this honourable service? What crowds would rush for the foremost ranks of the victorious army! None would think of preferring his own private interest to the conquest of a world. Parents would say to their children, nay, congregations to their pastors, "As much as we enjoy your presence, and value your exertions, we cannot detain you. Yonder are crowds loaded with guilt, and shrouded in ignorance. They have never heard of a Saviour, and yet their only period of preparation for heaven is as brief as ours. We enjoy the means of grace;—we have the Bible. Even if deprived of the regular ministry, we need not "forsake the assembling of ourselves together." We possess the most valuable sermons in print, and we can read them on days of public worship. However great may be our sacrifices, they are nothing compared with the necessities of millions. We cannot, we dare not detain you. Go! our blessing shall accompany you, and the blessing of thousands, ready to perish, shall come upon you.

It is my earnest prayer, that this spirit of disinterested benevolence may soon animate the

church, and bless the world. The spiritual advancement of both must go together. He that limits his beneficence to the church, while he neglects the world, will probably accomplish but little more at home, than he attempts abroad.

CHAPTER XXIV.

A PRESIDENT of a literary institution followed with a short address. Our colleges and other seminaries of learning, said he, owe much to the spirit of missions which has recently been diffused among the churches. As pious students may be easily distinguished from the mass, who make no profession of religion; so those who are looking forward to the foreign field are generally distinguishable from their brethren.

It is in most cases superfluous to inform me of their expectations; I can discover it by the elevation of their character, and the exuberant fruits of their piety. Without neglecting their literary duties, they are always the warmest promoters of every plan for the spiritual improvement of themselves, or the conversion of their ungodly companions. And their influence is not limited to the Institution. You see them in the active labours of the Sabbath-school — you hear them in the praying circles of the neighbourhood — you meet them in the walks of the tract distributor —

you find them enlisted in every good work which is not inconsistent with their academic pursuits. It is unnecessary to enter into any laboured investigation of their moral fitness for the missionary calling. As well may we inquire whether light proceeds from the sun, when he is pouring forth his mid-day effulgence. They act out their qualifications for office every day. They are missionaries at home, and these are the only characters who promise to be missionaries among the heathen.

I do not affirm that all who proclaim themselves actuated by this spirit, and devoted to this object, exhibit these traits of character. Much less would I declare that no others are eminent in their Christian course. I merely speak of the habits of a large majority of those who have formed this determination from correct motives, and in whose fixedness of purpose I have confidence. Where a young man does not disclose these attributes of character, however flaming may be his protestations of interest in the heathen, his zeal almost uniformly expires before the hour of separation from friends and country arrives.

There is something exceedingly salutary in the very expectation which many young men cherish of spending their lives in making known the riches of divine grace to benighted idolaters. I

have referred to its evident influence upon their own character. I have known individuals completely remoulded by the power of this new principle. From gay, ambitious, formal professors of religion, they have become meek, humble, determined, most exemplary disciples of the blessed Jesus. Hence the objections to an early resolution to become missionaries, appear to me groundless; nay, I am afraid they are often indicative of a secret reluctance to a participation in this work. For my own part, I am greatly in favour of such a resolution I care not how early it may be formed. It can do no injury. If enlightened, it proceeds from principles by no means friendly to the natural man. Indeed, such a spirit is in a great measure self-determined. Remove existing barriers, and all its sympathies will flow out to the heathen world as in their natural channel. There objects of the greatest wretchedness and necessity are found, and there the most rigorous self-denial and effort are demanded. Where else would the most devoted spirits long to live and die!

Yes, I love to meet an early and a fixed determination to go forth to the rescue of the great multitudes who are under the tyranny of "the rulers of the darkness of this world." Whether

permitted to gratify their wishes, or prevented from going, such persons will be richly remunerated not only *for*, but *by* this very intention. If the providence of God should interpose an obstacle to their missionary career, they will prove the most ardent and active labourers at home. Many of the most useful men in the churches have been providentially hindered from going to the heathen.

And then, I concur in the opinion that there is no danger of allowing the heathen too many missionaries. I believe it almost impossible to grant them their appointed allowance of the means of grace. The number of ministers who would be prevented from engaging in this work by the obstacles which have been enumerated, must necessarily be great. Besides, in forming a due estimate of this subject, we must consider things as they are, and not as they ought to be. A large majority who would come within the sound of "the call to a missionary life," will still remain at home. Some of these have never had a sense of their obligations to the heathen, overpower their convictions of duty in retaining the stations which they already occupy. Others are impressed with the great importance of missions, but believe themselves unequal to its toils and trials. A few distrust the measure of their piety,

and are thus restrained. So that a very large proportion will continue in their respective countries, however great the company which may leave them. Is it not evident, then, according to the conclusion already drawn, that those who cannot assign the most undoubted grounds of exemption from this duty, ought to become foreign missionaries? I am aware there is no position which will be more controverted than this. It will naturally be opposed by as many as it opposes. But how else personal obligation — the command of Christ and the interests of his kingdom are to be harmonized, I cannot conceive? How else the world is to be converted, who can divine?

I would always attach the greatest importance to a native agency. This must be our chief dependence for the conversion of the world. We can only commence this arduous undertaking; they must carry it forward. But that agency must be created, and it will demand the utmost energies of the church to accomplish this work — a hundred fold more than has been bestowed upon the heathen up to the present time.

CHAPTER XXV.

FIFTH DAY.

The principles which should govern Christians in disseminating the gospel, were resumed as the subject of the day.

III. The third truth admitted by the assembly is, that if any distinction in dispensing the blessings of Christianity be allowed in favour of the kindred and countries of those to whom the gospel has been committed, it cannot at farthest exceed that made by Christ in behalf of the Jews — the only distinction which was made in administering the gospel to the world.

The principal speaker was a converted Jew. There is in this rule, said he, either a latitude of meaning or an indefiniteness of expression, with which I must confess I am not entirely satisfied. I am not ignorant, however, of the difficulties which invest the subject; neither am I prepared to offer an amendment. Of one truth there can be no question. The most suspicious and jealous spectators, nay, the most determined opposers of foreign missions, can ask no more than is here conceded to them.

It must be admitted by all, that the Apostles were under precisely the same obligations to their countrymen as bind each member of this convention to his. Every duty and predilection and interest which others plead in favour of remaining at home, belonged with equal force to them. And besides these, there were national peculiarities which were calculated to operate powerfully on their minds, and which at present exist among no other people. The Jews were taught from infancy to believe that, compared with themselves, all other nations were but so many herds of inferior animals. The number of the Apostles, too, was very limited. The proportion of Christian ministers to the people was by no means equal to the same class of men in protestant Europe or in America. So that they might have added to the reasons usually assigned by the converted Gentile nations an argument for remaining at home, which nearly equals the whole sum of those reasons.

But none of these considerations prompted the Messiah to make an exception in favour of my nation. This exception was founded upon *his* relationship to the Jews, and not that of the Apostles. For twenty centuries they had been his peculiar people. "You only have I known," said God, "of all the nations of the earth."

He selected them out of the mass of mankind, made them the depositaries of his truth and grace; established a covenant with them; instituted a system of holy ceremonies for them; selected his distinguished messengers from among them; and sent his son to become one of them according to the flesh.

Such were the peculiar reasons for which the Saviour commanded the Apostles to begin at Jerusalem.

I have stated that I was not pleased with the latitude of construction which this rule of action allows; — it converts the exception into the rule.

But even if we make this concession to those who wish to restrict the gospel to their own countries, or who deny to others more than the merest pittance of its blessings, what have they gained? Admitting what can hardly be claimed that to them apply the same reasons for favouring their respective countries, which we have seen, belonged only to the Jews, how far would they be at liberty to withhold the gospel from the heathen? Did the Apostles confine their benevolent efforts to Judea, or did those who left the precincts of their native land devote their lives to their scattered brethren? They were commanded to "begin at Jerusalem;" to "go first to the lost sheep of

the house of Israel." But did they conceive it their duty to continue or close their labours among the Jews? If we judge of their principles by their actions, they considered themselves under as great obligations to employ a large proportion of their time among the Gentiles as to begin their labours with the Jews. At Antioch two Sabbaths were all they felt themselves bound to devote to their nation; in other places where they were also opposed, they extended the time much beyond this limit. But among no people or country, with a very few exceptions, did they tarry long after the gospel was distinctly announced. Paul extended his personal efforts from "Jerusalem round about to Illyricum;" and he tells the inhabitants of Spain that "having no more space" (where Christ had not been preached,) in the country he then occupied, he had determined to come to them.

As far as we can gather from the scanty history of those times, one or two of the Apostles were settled pastors. James at Jerusalem is the one of whom we have the most authentic imformation. But a large majority of them appear to have spent their ministerial lives in foreign countries. The most distinguished of their number were foreign missionaries. Almost all the first churches of which we read were planted among the heathen, and nearly all the inspired epistles were directed

to such churches. Every circumstance of which we are acquainted proves, that they obeyed the Saviour's command as literally as possible. They began with the Jews, but spent the principal part of their lives among those whose numbers and necessities exceeded those of their own countrymen.

Had the lives of the Apostles been the precedent for future times, the gospel would have been the professed religion of all nations, from the earliest period. However much it might have become corrupted through the sins of men; and especially through "the Man of Sin," yet with regard to its universal prevalence there can be no question. If the same principles which governed the Apostles were now adopted, how quickly would the blessings of Christianity cover the earth! And why are they not adopted? Could the most narrow-minded bigotry, or grudging avarice, plead that Christians are at liberty to make a greater difference in favour of their countries, than was conceded to the covenant-people of God. And yet, what but such an inadmissible preference represses their sympathies, and practically annuls their obligations to the heathen? They act on the absurd belief that nations which had no existence when the gospel was introduced, or which were among the barbarous tribes of the

earth, have attained the privilege of monopolizing this gospel, even to the exclusion or neglect of the very people to whom it was first due.

There are reasons founded in the intrinsic worth of the human soul, and the equal relationship which God bears to all nations and classes of men, that condemn our respect to persons, and would bring into suspicion any law which enjoined such respect. What difference can country or kindred make in the essential value of an immortal being? Is not a soul rescued from the ignorance and vice of heathenism as precious to God, as though it were born and regenerated in the bosom of either of our families. Is not the divine relationship to the unconverted of all nations alike? Have we any reason to suppose otherwise, until God makes a difference? Does the Spirit of God discriminate between countries, where the same means are employed to obtain his co-operation? Has the blood of Jesus been shed for one nation more than another? How then can it be my duty to suffer hundreds of souls to perish because I am not related to them, while all my energies are devoted to comparatively a few individuals, who are no more valuable in themselves, nor in the kingdom of Christ, than those whom I neglect? Suppose that my relationship to all was the same, would it not then be my duty to attend to the

greater number? And is *my* relationship to men, and not *God's* to be consulted? Is not His interest in the friends of others, as great as in my friends? There must be something wrong here. My obligations to men from their intrinsic worth are the same. My obligations to them from the relationship of God to them, and his interest in them are the same; and yet, as we are told, my obligations to them, founded on mere earthly alliance, are so different as to annul all the rest. Such is the difference that I may allow multitudes to live and die in ignorance, because there is no adventitious tie of connexion between us, while I employ all my life in endeavouring to save a few, who have rejected the proffers of salvation from childhood. Can this be possible? Does not reason revolt at such a discrepancy? To plead that I am bound to take care of my own first, does not justify my neglect of others afterwards. To affirm that the providence of God in placing us in our present situation, has indicated our duty in reference to the sphere of our labour, is to array the providence of God, in opposition to itself—giving it one voice in one place, and a counteracting one in another. The Macedonian cry bids us "come over and help them," while the voice from home forbids us to obey that cry.

As long as the whole world is to be converted —

as long as we have such a command from the Saviour, and such a practical interpretation of that command from his inspired apostles — as long as the arguments in favor of the widest distribution of the gospel are founded on the very object at which the gospel aims, — the best interests of "every creature," — so long must it be binding upon all Christians to devote a much greater proportion of their time to the destitute parts of the earth, than to those places where the privileges of the gospel are enjoyed, however much they may be attached to such places.

CHAPTER XXVI.

IV. The next principle which was received by a very large majority as a scriptural rule of conduct, was "that all Christians are under obligations to co-operate to the extent of their ability in giving the gospel to the nations." Among other passages of Scripture which were quoted as inculcating the duty of all Christians to engage in works of benevolence, 1 Peter, iv. chapter, 10th and 11th verses, was particularly mentioned. "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God; if any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ."

It is this obligation, said a physician who had renounced a lucrative practice, and consecrated his professional talents to the work of missions, it is this obligation which compelled me to abandon home, and friends, and worldly emoluments, and prospective ease, and unite myself with the small

band who have embarked in this holy calling. Others of my profession had made the sacrifice, and the more I examined the duty, the less could I avail myself of that species of logic, which always makes an exception in the individual who employs it. I confess I had never thought of the salvation of the heathen as a matter of personal duty, before it was presented in this light by a missionary friend. I had taken the vow of eternal consecration to the Saviour. I had sworn, in the presence of God, and angels, and men, that his love should control my heart, and his glory be the end of my life; but never had I seen the incongruity of making the acquisition of worldly treasure the grand object of my plans and pursuits. The idea of going where I could do the most good, instead of where I could amass the most wealth, was at first a startling proposition. It was more novel, however, than preposterous; for I very soon saw that the chief end I had proposed in my practice, had no importance compared with the one for which I was now invited to employ my talents.

My friends united in dissuading me from what they designated such evident infatuation. They described in glowing language their need of my professional services — the favour which I had secured among them — the costliness of my education, and the folly of throwing it away upon the

ignorant heathen. They dwelt upon the good I might accomplish by administering to the souls as well as the bodies of my patients. They reminded me of the providence which had given me so advantageous a situation; and closed with the admission, that a sphere so inferior to my laudable aspirations might claim the services of less favoured men than myself. At first I felt disposed to attach all importance to these objections; but the more deeply and prayerfully I pondered the subject, the less weighty did all such considerations appear. Indeed, I soon discovered that these were the suggestions of a worldly spirit — a spirit which neither regarded the glory of the Saviour, nor desired the happiness of those for whom he died; and I could not but weep, while I reprimanded that false interest in my welfare, which considered me as an ephemera, and my Redeemer's promised dominion as a dream.

What good I might accomplish by remaining, appeared now as merely incidental — to do good was my sole object, if I went.

The more I informed myself on the history of missions, the more fully was I convinced of the prodigious influence attached to my profession, and the necessity of having well educated physicians connected with every station. It appeared to me, that I should enjoy advantages for enlight-

ening the ignorant, which even the ordained missionary could not command. I might be accomplishing the work of instruction, at the same time that I was pursuing my other vocation. My gratuitous labours, as a physician, would attract numbers, and win their hearts. While administering to the body, I could communicate instruction to their minds. I knew that it did not require a theological education, to teach the heathen the way of salvation. If I could impart my own knowledge, or the limited information of any babe in Christ, the great desideratum would be gained. If, when brought within the bonds of the everlasting covenant, they required a farther education, my brethren could perform this duty.

Every view of the condition of the heathen and the obligations of Christians, appeared to enhance the importance of missionary exertion, and to demand more imperatively the trifling service I could render this cause. I was deeply penetrated with a sense of the stern and cruel penuriousness of the Christian world. Scarcely anything had been attempted to rescue the heathen from eternal misery. Even now, after all that has been said and written on this point, how pitiful is the number of missionaries, compared with the magnitude of their work. These considerations brought my mind to a deliberate conclusion. I determined

to go. I went; and I desire to declare to the world, that, however much I have been disposed to question the propriety of other plans, and the purity of other motives, neither the principle, nor the purpose, which conducted my steps to the heathen, has caused a moment's regret. I thank God for the privilege of having brought to the minds of so many, who were perishing in ignorance, that knowledge which maketh wise unto salvation. I have not been disappointed. The work has exceeded my expectations. Its present reward is ample, and I hope to devote my latest energies to its promotion.

Since my own attention has been directed to the conversion of the heathen, I have often looked with indescribable emotion at the apathy of others. Where are the young men who leave the medical halls by hundreds every year? Many of them have enrolled their names among the followers of Christ. They have taken the sacramental oath of unreserved devotion to the interests of His kingdom. And yet how do they pay their vows? What course do they pursue? Numbers of them can obtain no situation, and live in comparative idleness. Others are more favoured; but it is through the defeated aims and disappointed hopes of many who were struggling for the same places. A large class, who are established in practice, can

barely obtain a subsistence; while the most prosperous and successful pass a life of great anxiety and labour, with but little of that satisfaction at its close, which arises from having made the glory of God the sole end of their existence.

Of one thing I am aware. Many live, as I did, in utter ignorance of the claims of the world upon their talents as Christian physicians. But their duty is becoming better understood, and more powerfully enforced. The light beams too brightly to admit the plea of ignorance. The map of heathenism is spread out before them. They see the destitution of the world. They are informed from every quarter of the importance of their personal exertions. They must attend to the loud and thrilling appeals of millions whose present and prospective sufferings can scarcely be exceeded, or aggravated guilt must be the consequence. Why then do they not go? How can they meet these ruined souls at the day of retribution?

If there be but little excuse for the majority of ministers, what possible reasons can they assign? Here is an opportunity of sanctifying a secular talent. What they would accomplish at home merely to increase their wealth and benefit the bodies of their fellow men, might be consecrated to the eternal interests of thousands. Every prescription — every operation would redound to the

advancement of their Saviour's kingdom. Oh, who that understands his own dearest interests — who that feels the value of eternal realities — who that possesses a spark of the Redeemer's compassion, can hesitate a moment to accept so honourable, so benevolent, so useful a calling?

CHAPTER XXVII.

The next address was delivered by one who had spent his life in mercantile pursuits. He began by saying that he could not speak on this subject without self-condemnation. I have long, continued he, professed entire devotion to my blessed Lord; but until recently my life was a palpable contradiction to my avowed principles. I was early placed in an advantageous situation for commercial gains. I have been prospered beyond most of my fellows. My heart was not entirely unmoved by the special blessings with which I was crowned; but I was too much engrossed with care and intoxicated with success, to reflect upon the duties of my situation.

I acknowledged my obligations to the cause of missions; but I regarded the act of giving as quite sufficient, — the amount bestowed was a matter of private discretion. All the preaching at home, and representations from abroad, never once shook the inconsistency of my protestations. The reason was obvious. I scarcely listened to the one, and never read the other. Burdened with business, I had no leisure, no disposition to inform myself respecting the condition of a dying world. Hence my ignorance!—hence my

unpardonable apathy! I now doubt whether I knew any thing of the love of Christ. Certainly I could not affirm with the apostle — "the love of Christ constraineth me." Neither would I have dared utter the solemn imprecation of the psalmist with reference to the church, — "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy." — Psalms cxxxvii. 5, 6.

I might have been convinced by a moment's reflection, that without the liberal assistance of those, to whom the treasures of this world have been committed, the work of missions could not be carried on. This obvious truth was rung in my ears a thousand times; but like my ungodly neighbours, I was either annoyed, or amused at the endless repetition. I listened to the exhibitions of heathenism, when I listened at all, as to a dull song. The picture of a living reality never once presented itself to my mind. Such was my want of credence or consideration; such my criminal indifference on this subject, that I often refused to go, where I should be harassed by these vexatious appeals.

I saw nothing of the kindness of God in furnishing such opportunities for usefulness. The blessedness of giving never occurred to my mind. I scarcely

remember to have given from a right motive — never according to my ability, and seldom without grudging the little I did bestow. Oh how great the mercy that snatched me from this slippery path — that turned my feet, as I trust, into "the way of God's commandments," and "put a new song in my mouth!"

Several years ago, I was arrested in this mad career. My strength was taken from me, and my life, for a while, held in alarming suspense. Aroused at my danger, I looked around for support to my sinking soul. I laboured to make my past life a witness in my favour; but the more I strove, the more was I foiled. The little I had done for the cause of Christ, and the perfect want of principle which all my actions betrayed, filled me with consternation. This season of constrained leisure and solemn reflection was the most profitable season of my life. The hand which brought me low, and for a while kept me there, restored me to my wonted health. I arose from my bed of languishing, to a new life. Oh how all my conceptions on spiritual subjects were changed!

I now felt it my most valued privilege to join heartily with those of my brethren who devote all the gains of their secular business to the Lord. The provision I had already made for my family, I saw would be adequate to their support, in case of my

removal. Beyond this my solicitude did not extend. I wished not to leave my children wealthy. To afford them the advantage of a profession, or a commencement in business, was the utmost of my desires. I had learned to deprecate the influence of worldly expectation upon the young, and my chief anxiety was to commit them in faith, to a covenant God, while I endeavoured by his grace to set before them such an example as I hoped would prove of far more advantage than silver and gold. I do not say this boastingly. The grace which enables me to discharge my duties, has made me infinitely its debtor. I never knew the happiness of religion before. To the high gratification of giving I was a stranger. And what do I now contribute, but the means which God puts into my hand — like a kind parent who has taught his children "the luxury of doing good;" and then gives them the opportunities for enjoying this luxury.

In relation to my temporal pursuits, I realize a degree of peace and happiness which I never knew before. The sleepless anxiety — the alternate hopes and fears — the vexations and disappointments, and the frequent dread of heavy losses, and ultimate poverty, have in a very great measure lost their effect upon me. While the high privilege of having all my efforts bear upon

the eternal interests of souls, furnishes the most powerful and delightful stimulus to every undertaking.

For their own sakes, as well as for the benefit of a fallen world, I would urge Christians who are engaged in worldly pursuits, to inscribe upon their all, "holiness to the Lord."

That the purposes of God, as well as their imperative duty, demand the consecration of their secular pursuits, the Bible clearly affirms. Speaking of Tyre, the great emporium and representative of commerce, the prophet Isaiah declares "her merchandise and her hire shall be holiness to the Lord." — Isaiah xxiii. 18. Again, he says of other places: "Thus saith the Lord, the labour of Egypt, and merchandise of Ethiopia, and of the Sabeans, men of stature shall come over unto thee and they shall be thine." — Isaiah xlv. 14.

"Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God and to the holy one of Israel, because he hath glorified thee." — Isaiah lx. 9.

David delighted to dwell upon the accession of commerce and its gains to the Redeemer's kingdom. "The daughter of Tyre shall be there with a gift — even the rich among the people shall entreat thy favour." — Psalm xlv. 12.

What a privilege to be allowed to aid in the execution of God's most benevolent purposes. Who that believes he shall continue to exist in all the vigour of immortal being, not only until these purposes shall be accomplished, but while their eventful and eternal consequences are becoming developed; who that has faith like a grain of mustard seed in the grand and engrossing scenes of a future life, would refuse to be a partaker in the labour and reward of recovering a world of fallen creatures to their God?

CHAPTER XXVIII.

A MAN born to great wealth, but who had been reduced to comparative poverty, next addressed the convention.

There is an incident in Turkish history, said he, of which I never think without blushing for myself and my fellow Christians. When Mahmud the Gaznevide, the Turkish viceroy of the Caliphs, was extending his conquests in India, he came to one of the most sacred places of Hindoo superstition. An idol was there which the Brahmins held in high veneration. With an iron mace in his hand, Mahmud approached the idol to destroy it. The priests entreated him to desist from his purpose. They offered him ten millions sterling to spare the object of their reverence. His counsellors advised the conqueror to accept the immense sum and apply it to the benefit of true believers. The haughty Turk, after listening to all their arguments, sternly replied: "your reasons are specious and strong, but never shall Mahmud appear in the eyes of posterity as a trafficker in idols."

How opposite to the spirit of multitudes who profess Christianity. True, we have not had the opportunity to test the genuineness of our religion by the proffer of so large a sum to destroy idolatry. But is it not well for many of us, that we have not been subjected to such an ordeal? Do we not fail in a trial equally unequivocal? What difference is there in the eyes of God between accepting a bribe to perpetuate an evil, and allowing that evil to be perpetuated, when means have been committed to us to destroy it?

To the wealthy especially does this infatuated Mahometan address a reproof. In their hands God has put a mace, and upon their consciences he has urged a command to destroy idolatry in every country. Who of us has acted with the stern and self-denying decision of this infatuated Turk? For one I plead guilty. I was born to vast possessions; my time and income were chiefly consumed upon the gratification of what I have since learned to call "the lust of the eye and the pride of life." I argued that I was allowed to live according to my circumstances, and this proved a quietus to my conscience and a maelstrom to my revenue. It never occurred to me that I had the liberty, the inestimable privilege to give according to what God had entrusted to me. The world gave me credit for commendable Christian liberality, because I gave

about as much as themselves; but God saw that I gave without principle, proportion, or plan.

My life would probably have ended without the least sense of obligation, had not one fell stroke deprived me of my principal resources, and another left me with a bare subsistence. Like another prodigal, they brought me to myself. But it was too late for the good I might have accomplished. The threatening had been executed, the talent was taken from me and given to another. But the event may benefit others if they will only listen to the voice of experience.

To all who have pecuniary ability, whatever may be its degree, I would repeat the command of God: "honour the Lord with thy substance," and do it while it is in your power. Remember your Lord may come unexpectedly, as he did to me, and take your possessions from you, or he may come when "ye think not" and remove you from the world. Make the most of this talent while you have it, and exchange as much of it as you can for the incorruptible and inalienable wealth of the skies. Yourself and all others will be the gainers by this transfer. "Make unto yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations." You will find the wealth which you send forth in the streams of benevolence here,

transmuted into living gems to deck your own crown, while you and they add another cluster of jewels to the diadem of the great Redeemer.

Who would not condemn the madness of the husbandman, who not only whiled away the time of planting, but actually consumed all his grain without reserving seed for a future harvest? Such, and infinitely greater, is the frenzy of him who, knowing that he must live forever on "the fruit of his *present* doings," makes no provision for the future, but consumes upon his lusts and fancies all that he receives. "Whatsoever a man soweth," saith the Lord, with a reference to this very duty, "that shall he also reap."

Cherish no longer the preposterous fancy of the rich, that this one talent not only releases them from the responsibility of all others, but leaves them at liberty to employ it as they please. Is not this the interpretation of the conduct of those who inherit wealth, and, if possible, even more so of those who, having amassed property, *retire* from active life to enjoy it? Though they may be adorned with the brightest genius, and capable of the greatest personal effort, their talents are seldom devoted to any commendable purpose. As far as usefulness goes, nine are hid, while the tenth is seldom employed, except as a napkin in which to hide them.

Their time, which might be employed in a thousand ways to bless the world, is consumed in self-indulgence. They are rich enough, they need not labour. They will leave the missionary service, the ministerial office, and the other arduous duties of Christianity to those who have not been entrusted with their wealth. They forget that while they are equally accountable for those other talents, which, if they were not independent in their worldly circumstances, they would be constrained to employ, they have this additional one to answer for at the bar of their Judge.

O wealth, who would court thee if they knew thy fearful responsibility! "Occupy till I come," was as much addressed to him of ten talents as of one; and, at the time of reckoning, a distinct account was demanded for every separate talent. "From them to whom much is given, much shall be required."

Do you want inducements to elicit your sympathies and contributions? Requite the Saviour for his unmerited kindness to you. "For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye, through his poverty, might be rich."

The cause of that blessed Redeemer is languishing. Much more might be done to glorify his name and save the perishing objects of his compassion, if the means were furnished. Do you love him as

much as your children? and can you leave his kingdom in actual want, for fear that your children may possibly come to want? Are their temporal comforts, in your esteem, of equal importance with the eternal glories of his kingdom — the everlasting triumph of his ransomed ones?

Cold, calculating, worldly-minded selfishness, may pursue its own course of reasoning on this subject; but while the Macedonians were commended for giving "beyond their power" — while *all* the widow's *living*, and all the goods of the early Christians, and their services besides, were acceptable to God, we need never fear that the offerings of the most ardent love will not meet his gracious approbation.

Do you require other motives? Turn over the pages of your Bible. You will meet them every where: "Give, and it shall be given you." "God *loveth* a cheerful giver." "To do good and to communicate forget not, for with such sacrifices God is well pleased." "The liberal soul shall be made fat." "And God is able to make all grace abound towards you, that ye always having all sufficiency in all things, may abound to every good work." "For the iniquity of his covetousness was I wroth, and smote him." "Whoso stoppeth his ears against the cry of the poor, he also shall cry himself, but shall not be heard."

If the commands, and promises, and threats, and warnings, and examples of inspiration do not constrain you to give, are you a Christian? This will, probably, be one of the tests of character recognised at the judgement of the great day. How will you endure it?

But you must not only give, you must do it systematically. Act on the apostolic plan of laying aside once a week; at least, do not abandon this, till you have devised a better.

Do you inquire how much you must bestow? The Scripture answers, "Freely ye have received, freely give." Much is said about the difficulty of determining the proportion. Love knows no measure — no formal rules of proportion. Where it reigns in the heart, — where Christ and His kingdom are esteemed above wife, and children, and friends, and self, and all things else, there is very little probability of mistake, — no party concerned can be unreasonably aggrieved, or in the least injured.

Alas! how little have the more opulent Christians thus far done in the performance of this branch of their duty. What they have given has generally been a small part of their surplus income, none of which could be spent, and all of which, had it been bestowed, would not have been felt. Luxuries have seldom been reduced.

The exuberance of comforts has not been touched, — of course, self-denial to do good would be deemed preposterous. What a violation of the express will of God! The common adage has been, "keep what ye have, and, if possible, accumulate more" while the command of Christ to "sell that ye have, and give alms," is, probably, not known, by the majority of the rich, to exist in the Bible.

"The scanty rills of charity, which at present water the garden of the Lord, and the ingenuity and effort employed to bring them there, compared with the almost undiminished tide of selfish expenditure which still holds on its original course, remind one of the slender rivulets which the inhabitants of the east raise from the river by mechanical force, to irrigate their thirsty gardens; the mighty current meanwhile, without exhibiting any sensible diminution of its waters, sweeping on in its ample and ancient bed to the ocean.*" How animating is the prospect of coming ages! These "scanty rills" will swell into mighty rivers, while not even a "slender rivulet" will be diverted to "selfish expenditure."

* "MAMMON" — which work every Christian ought to read.

CHAPTER XXIX.

The next speaker was one of those "that go down to the sea in ships, that do business in great waters." He had visited many heathen countries, and been conversant with the missionaries at different stations.

There is one point connected with the subject under discussion, said he, about which I have heard the opinion of many missionaries. I refer to the co-operation of laymen engaged in secular pursuits, in evangelizing the world. I have scarcely been in a foreign port, where I have not met with men from Christian lands engaged in business. These persons are found wherever they can reap advantage from their worldly professions. After remaining some time in a place, they not only feel themselves at home, but are regarded, by those around them, as naturalized citizens. They gain the confidence of the natives, and become influential. They are looked up to with respect, and their opinions are sought for with avidity. I have been in countries where

these persons had become so popular, as to receive from royalty itself marks of honourable distinction. Now, the missionaries have often inquired, why Christian merchants and mechanics might not pursue the same course of life, from the motive of glorifying their Redeemer, and benefiting their fellow-men. They could certainly engage in the same employments, — they might, probably, secure the same confidence, and, at the same time, they could make all their relations and honours subservient to the progress of Christianity. I have known a few persons in heathen countries who acted on high religious principles, and it is impossible to tell how much good they accomplished. It is not only their personal exertions which render them useful, but the countenance and assistance they lend the missionaries. It is in this last mentioned respect that their presence and influence are exceedingly desirable. Being on the spot, and acquainted with every event which occurs, they not only become greatly interested in the salvation of the heathen, but are prepared to improve every opportunity for its promotion. For my own part, I cannot doubt that Christian communities among the heathen would produce the most desirable effects.

There are several stations where the number of missionaries and native assistants are sufficient to

test the influence of such communities. They present in embodied forms before the heathen, the benign operations of the gospel, and the blessedness to which it is the design of the missionaries to raise them and their countrymen. This is one object. Another advantage lies in the vastly increased amount of agency which such numbers would employ for the benefit of the heathen. Each individual of such a society would be capable of performing the same labour which occupies the principal time of the missionary. They need not preach the gospel but as far as they had leisure; they could teach, and converse, and distribute books, as well as attend to those secular duties which the mission might require, or their own engagements demand.

Such a number, too, would necessarily employ in their service many natives, all of whom might be brought under a system of Christian instruction. In every view I am able to take of this subject, it strikes me as highly important. I wonder that it should have been so long overlooked by Christians. The principal objection which I have heard urged against communities of this kind is the uncertainty of their support. In many places the merchant, and probably the mechanic, might support themselves. If there should be any risk, as might be the case, in some countries, where their

services are greatly needed, could they not enter into engagements with those of the same spirit and pursuits at home? Might they not be thus secured from loss, and even assisted in their labours. The merchants, if no better way suggested itself, might act on commission, and their brethren at home might become their employers. Should there be any loss, it might thus be divided — if any gain, it could be consecrated. There could be very little individual hazard, if a sufficient number were combined.

I have uniformly found that there is a variety of ways, in which I might be useful in almost every station I have visited. If individuals went who could do nothing more than relieve the minds and hands of missionaries from secular cares, they would lend the most valuable assistance. By multiplying the labours of missionaries, they would in reality accomplish as much as if they themselves performed those additional labours.

But there is another class of Christians who might prove the most valuable helpers in the conversion of the heathen. I allude to those whom the last speaker addressed — men of wealth who are not prevented from leaving their native countries, and who might spend at least a portion of their lives in some parts of the unevangelized world, with the greatest advantage to the cause of

Christ. And why should they not go? Because others have not preceded them? Should they establish the precedent, probably others would follow them. Or is it because they have wealth? And has it not been shown that this is an additional talent to be accounted for? If qualifications and facilities for usefulness impose an obligation, none are more imperatively bound to go to the heathen, than those who have property to employ where it is so much needed. I wish they could be induced to make the experiment for a few years. I have no question they would be thankful for the result. Their interest in this work of benevolence would increase, until it became dearer to them than life itself. I speak of those who offer themselves daily a living sacrifice to God. There would be no necessity to prepare themselves by long and laborious study for the ministry. They are already qualified to act a most honourable and useful part in the scene of missions. All their time — all their energies — all their wealth, might be employed — and the nation to whom they devoted their all, would hold them up to future generations as one of their greatest benefactors.

Another expedient of great importance in conducting missions in many parts of the heathen world, is missionary ships. Where countries are insular and widely separated, as among the Poly-

nesian islands and the Indian group, ships are almost indispensable. I rejoiced to read a few months since, that a distinguished missionary had returned to the South Seas with a vessel of this description. Among the numerous islands and populous coasts of eastern Asia, such a ship would be of essential service. It could ascertain the best stations — transfer the missionaries to them, and annually supply their wants. The vast extent of these regions, and the numerous errands of mercy on which such a ship might be sent, would consume all her time. When I see property thus employed, I shall have new views of the divine wisdom in converting "the daughter of Tyre," and "the rich among the people."

CHAPTER XXX.

A PIOUS surgeon belonging to a government ship, which had visited several missionary stations, arose, and requested leave to read a few extracts from a joint letter he had recently received from several missionary ladies.

"We have been informed," say they, "of a missionary convention to be held at Jerusalem; and having heard that you will be present, we beg your advocacy in favour of the department in which we are engaged. Some of our names you will recognise as the wives of missionaries—others as teachers, sent out by different societies.

Our province, as you know, is the mental and moral elevation of our own sex. You have had some opportunity of judging of their condition; but you know only in part. You have seen the mere exterior, and this is enough to agonize the heart; but heathenism lies deep beneath the surface. Have you never walked on the shore of the ocean, after the angry hurricane had swept by, and seen the remains of what was once a gallant ship, whose stately form and exquisite proportions were the admiration of all eyes? Such is the wreck of former grandeur — such the disorganized

fragments of intellectual and moral beauty, which the human soul, under the influence of heathenism, exhibits.

Among our sex this ruin is universal. Here no attempts are made at reparation. Their minds and hearts are left to utter desolation.

How rational, reflecting beings can endure existence under the weight of wretchedness which crushes them, we can scarcely conceive. Yes, we do conceive the reason; but it only enhances their real misery. Though rational, they are too ignorant to reflect; though crushed, they know of no better allotment.

Their treatment in the most sacred relations of life — as mothers, wives, daughters, shows the absence, not only of human feeling, but often of brute instinct.

Affianced without their knowledge, and married without their consent; doomed to bear the drudgery of life, or, if wealthy, made to share its most sacred relations with numerous jarring rivals; in widowhood solitary and neglected, if they escape the pile or the grave; and frequently left in the decrepitude of age to suffer and die from mere want, if not cruelly murdered; what can add to the dark catalogue of their present sufferings! What our eyes have seen in the places in which we reside would fill a volume. To you such nar-

ratives would be unnecessary. Others may find them, or those similar to them, in the missionary journals.

Though there be some shades of difference in their condition, in different countries and classes of society, one feature is common to all. We have already alluded to it. They are denied the blessings of instruction. They are deemed unworthy of mental culture. In those countries where education is popular and almost universal among the men, as in China, there is not an institution for females. Whither, then, can they turn away, or how divert their minds from the scene of desolation and gloom which surrounds them?

Now our earnest desire is to quicken the sympathies, and multiply the efforts of Christians, and especially of Christian women, in behalf of their suffering sex among the heathen. We need many to help us in this arduous but blessed work. We see no limits to the open and still expanding field of female usefulness. All things are ready. The Spirit and providence of God are inviting labourers to enter, and nothing seems wanting to carry forward the work of mercy but self-denying, devoted women. Plead for those mississionary societies which give attention to this branch of missionary duty. Plead for the Ladies' Society in London, and other kindred institutions. Plead with the members

of your convention, that they may interest the members of their families when they return to their respective homes. Oh, that all who are detained in Christian lands felt their obligations, with respect to this work, and that those who might join us, only knew the abundant happiness they might enjoy in its prosecution! We entreat you, and as many as you may address on this subject, whenever you gather the mothers, and wives, and daughters of your families around your domestic altars, to pray for those who sustain the same relations among the heathen, but know nothing of their comforts and hopes and privileges."

Such, said the speaker, are some of the contents of this letter. Most cheerfully would I add my voice to its appeals. The influence of missionary wives and teachers in heathen countries was often forcibly impressed upon my mind, while dwelling among them. To form an idea of their usefulness you must become a member of their families, and be a witness to their habitual engagements. Their houses are a city set upon a hill. Thousands are daily observing the affection — the sympathy — the mutual kindness — the order — the perfect harmony which reign there. What silent lessons of wisdom go forth from these humble dwellings to enlighten the surrounding regions! But this is only a small part of their influence.

Follow that teacher who has just emerged from her model mansion. She approaches a school,—an infant school,— and the smiles of a delighted group greet her as she enters. An hour is spent in examining the children and conversing with the teacher, who herself has received the same education. Go with her as she visits a second and a third school, all under the same wise regulations, but in the higher departments of learning. Now remember that these children are soon to be the wives and mothers of the nation to which they belong. Could you accompany them when they disperse to their respective homes, you would see how the blessed work advances. They pour the instructions of their teachers into the listening ears of their parents. They tell of that God and Saviour whom the Bible reveals, and the parents wonder and question — perhaps repent and believe.

But follow the same active labourer when the schools are dismissed. She is attracted to a hut by the cries of a wife under the lash of a tyrannical husband. He stops at her approach, and she gently rebukes him for his cruelty, and endeavours to instruct him in the duties of his relationship. She takes occasion to enlighten him and his miserable companion on the first principles of Christianity — the unity of the Godhead — the guilt and danger of their sinful estate, and the ne-

cessity of an interest in the only Saviour of lost men. Thus she becomes the advocate of her sex, and the effective reprover of those who oppress them.

Go with her still farther. She approaches another dwelling where the wife and mother is breathing away her life. She points her, as she has often done before, to the Lamb of God — urges her to renounce all other dependence — to repent of her sins and confide her soul to his faithful hands. A burst of triumph tells that the work of faith is complete, while a deep groan follows, proclaiming that the ransomed spirit has departed.

Accompany her to one more scene of interest. It is the mansion of the rich. She is admitted to the private apartment of the females, where no missionary is allowed to enter, and as they gather around her, she unfolds to them the reasonableness and necessity of that religion which can alone save the soul. She explains its primary doctrines — unveils some of its mysteries, and exhorts them to make her God and Saviour their own. Wherever she goes she is the wonder and admiration of many. They are surprised at her intellectual superiority over themselves; and when they learn that she is a representative of her sex in Christian lands, they wonder still more

at the superiority of that religion which she has come to communicate to them.

This is a specimen of the labours of many Christian females in heathen lands. True, sickness and domestic cares may curtail these exertions; but their usefulness is immense under almost all circumstances. Their presence and example alone are invaluable.

The unmarried generally have the entire command of their time, and may give themselves wholly to their work. The married are no less useful, for what time is necessarily deducted from external labours, is devoted to purposes equally important. In the social circle, and in the domestic relations, their influence is almost unlimited. I cannot dwell on this subject, neither can I close without expressing an opinion which I formed from extensive intercourse with missionaries, that woman is as indispensable to the successful operation of missions, as she is to the well-being of society in Christian lands.

CHAPTER XXXI.

The last principle of action which was discussed by the assembly is, that Christians are bound to acquaint themselves with the diffusion of Christianity among the heathen, and to unite frequently in impassioned and importunate prayer for the divine blessing upon the labours of missionaries.

It has often occurred to me — it has often been stated by my brethren, said an aged missionary, who had spent his life among the heathen, and was now worn out with excessive toil, that one great reason why professing Christians manifest so little interest in the conversion of the heathen, is want of information. Their knowledge of the moral condition of the world is exceedingly limited. Many are so deeply engaged in secular pursuits, that they seldom, if ever, read our statements and appeals. What we intend for them never meets their eyes, and of course cannot move their hearts. They have no time to attend those meetings where missionary intelligence is communicated. Even the concert of prayer for the

heathen, which occurs only twelve times a year, seldom, if ever, gathers them among its little group. What then can be expected?

It is an inviolable law of our nature, not only that interest in an object suggests the desire of acquaintance; but that the more intimate the acquaintance, if the object be worthy, the deeper will become our interest. Worldly men avail themselves of this principle. The early Christians knew its power. The very means which are now employed in some parts of Christendom to enlist the affections, and secure the resources of God's people, were suggested by the inspired Apostles. They came together, and rehearsed their obstacles and successes, and the effect was electrical. A holy sympathy thrilled the assembly. The scattered rays of light and heat were thus collected, and poured in one stream of animating effulgence into every bosom. Their zeal became intense. They besieged the throne of grace. They praised God with triumphant gratitude for what he had accomplished. They invoked the farther exertion of Almighty power, and with increasing confidence and energy, they rushed again to the conflict. And God approved of the means they employed, and while they were engaged, blessed them with the effusions of his Spirit. On one occasion, " the

place was shaken where they were assembled together, and they were all filled with the Holy Ghost, and they spake the word of God with boldness; and with great power gave the Apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all."*

Now if such means were employed by the Apostles, and if the results were recorded for our benefit, ought we not to thank God for the suggestion, and labour to improve it? †

The most eminent Christians are well informed on the subject of missions. They are familiar with the progress of their Redeemer's kingdom, and every accession to its glories they hail with exultation. They avail themselves of all those opportunities of gaining knowledge, and enkindling zeal, which missionary journals and missionary meetings afford. They are not afraid of over excitement. They know how to discriminate between zeal and fanaticism. It is the perversion, and not the degree of feeling which alarms them. Every child of

* Acts iv. 23, and following verses — Also xiv. 27, xv. 4, xxi. 19, 20.

† Mere cursory reading is not sufficient. We must read minutely. We must study the geography and history of heathen nations. A free and careful use of maps is indispensable in the acquisition of this kind of knowledge.

God deplores his want of ardour in the service of his heavenly Father. "I am awakened," he says, "by the merest trifles. The least object of worldly interest arouses my attention, and fixes my thoughts; but religion, whose inestimable truths ought to produce the deepest emotion, scarcely stirs the surface of my soul. Can I be a Christian? Am I not deceived?"

What would the Apostles have thought, if, when they had appointed a time to inform their brethren of what God had wrought by their hands, not the fourth part of their fellow-Christians had assembled to hear them? Would they have expected any assistance from the absentees? Would they not have concluded, that if there was no disposition to hear, there could certainly be none to pray, none to co-operate? It is this same conclusion which fills the hearts of missionaries, at the present day, with sadness. The frowns of the world, — the opposition of enemies we can bear. From them we expect nothing better. But when we turn to our friends for sympathy and support, and are met by ignorance and apathy, our courage often fails, our feeble "hands hang down."

It is not that we place so much dependence upon the assistance of those who stand aloof. No: it is because the Almighty has, in a great mea-

sure, suspended the exertion of His own power upon the prayers and efforts of His people. He does not need us; but he has mysteriously determined not to accomplish his purposes without us.

When a new heart is to be given to the children of Israel, and a new spirit to be put within them, "God must be inquired of by the house of Israel to do it for them." Zion must first travail in prayerful agony of spirit before children shall be born into the kingdom of Christ. "Thou shalt arise, and have mercy upon Zion — for the time to favour her, yea, the set time is come; for *thy servants take pleasure in her stones, and favour the dust thereof.*"

"The ministry of reconciliation" is to be supplied with faithful men through prayer. "Pray ye, therefore, the Lord of the harvest that he will send forth labourers into his harvest."

The reconciliation of the world to God, — the sublime object of the ministry, — is to be effected chiefly through the same means. "I have set watchmen upon thy walls, O Jerusalem! which shall never hold their peace, day nor night. Ye that make mention of the Lord, keep not silence, and give him no rest till he establish, and till he make Jerusalem a praise in the earth." Watchmen of Zion, is this your character? Is this the burden of your cries — the aim of your

efforts? If God has called you to the ministry, you will struggle not only in the outward *obedience*, but "in the prayer of faith," for the universal extension of the gospel. You will give the Lord no rest, you will allow yourselves none, until your Saviour is acknowledged, by all his creatures, as "God of the whole earth."

If such, then, is the connexion which God has established between the prayers and exertions of his people, and the promotion of his kingdom among men, what shall be said to arouse Christians to a sense of their obligations? Is it not enough to declare that while they remain indifferent to his interests, their ascended Lord can never "see the travail of his soul and *be satisfied?*" Even on the eternal throne he is represented in the posture of expectation, "from henceforth expecting." And for what is he waiting? What prevents him from receiving the objects for which he died? Has he not power to accomplish his purposes? "All power," said he, "is given unto me in heaven and in earth." Who withholds from him the glories of his mediatorial kingdom? — Can any of us, my fellow Christians, answer this question without the deepest self-reproach? Are we not the chief impediments — the only insurmountable obstacle? Every thing else God

would remove. Our prayerlessness and inaction will prove a barrier so long as they exist. "The things which are written *must* be accomplished."

But must the execution of God's purposes be deferred until *all* the church has come up "to the help of the Lord against the mighty?" No: Jehovah "can work by few as well as by many." We need not — we must not wait for others. Nay, rather let us endeavour, in this respect, to perform the work of others. Let those who are interested in missions, pray with so much the more importunity.

Abraham's intercession would have saved Sodom. Lot's prayer did preserve Zoar. Moses averted threatened destruction from three millions of souls. Elijah closed the windows of heaven for three years and a half; and the united prayers of the Apostles, and "the little flock" with them, brought down the Pentecostal effusion upon the church, and introduced the dispensation of the Holy Spirit. My brethren, let us remember for our encouragement, that if every sermon preached were applied with saving power to the soul — if every religious volume were sanctified to those who read — if the blessing of God attended only half the instrumentality which the world already enjoys, — "all kings would *soon* fall down before him, all nations would serve him."

Oh, let us no longer cherish unbelief on this subject; for the conversion of the world is even now practicable! The power which can alone accomplish this great event belongs to God, and why might it not speedily be exerted? Let us pray too that our fellow Christians may all be brought to unite with us in this struggle of faith—that the whole church may come up as one man to the labour and the conflict assigned her.

If Christians knew how much missionaries are influenced by the simple fact that they are remembered in prayer, they would not withhold from us this stimulus to exertion. From the distance of our position, the brightest spots of promise to the church we can discover in Christian lands, *are meetings for prayer.*

One claim, every missionary certainly has upon his friends. His own family connexions and the private circle of his former Christian companions ought to maintain with deep and unabating interest, a stated meeting for intercession on his behalf. Oh how often his spirits would be cheered, and his energies aroused by the return, or even the recollection of this season.

"If e'er my heart forgets
Her welfare, or her wo,
Let every joy this heart forsake,
And every grief o'erflow.

For her my tears shall fall,
For her my prayers ascend,
To her my cares and toils be given,
Till toils and cares shall end."

CHAPTER XXXII.

SIXTH DAY.

The last day of the week and of the session, was thrown open to such miscellaneous statements and addresses, as any members of the convention might be disposed to offer. A young disciple who had spent two years at sea in pursuit of health, and during that time had visited several islands of Polynesia, and the Indian Ocean, made the first address.

While gazing at the trophies of victorious grace, which surround me, said he, I am strongly reminded of the scenes I witnessed in the numerous islands of the Pacific. How marvellous and mighty are the workings of that Spirit, who has already gone forth to renovate the world.

Before I carry you to those distant islands of the sea, I will mention a fact which may serve as a guide in interpreting the contradictory reports we often hear from the same places, and through sources, in appearance, equally authentic.

On our outward passage, our ship touched at a port, where there were two captains of vessels, both direct from the Sandwich Islands. Cap-

tain H—— boarded us, as soon as we came to anchor, and knowing our destination, began to converse freely on the changes which had taken place in the islands. Among other things, he remarked that he believed the missionaries were not as bad as they were represented to be; yet he thought their zeal exceedingly rash—their plans injudicious—their spirit domineering, and their whole influence fatal to the best interests of the Islanders. They had accomplished nothing, and all the favourable reports they sent home were fabrications.

A few days afterwards I was invited by the Captain of my own ship to visit the other vessel which had recently arrived from the islands. We had scarcely entered the cabin of Captain B—— before he brought forth some of the curiosities he had obtained, one of which was a hymn-book in the Sandwich Island tongue. This or something else introduced the subject of missionary operations, and the glowing description he gave of the progress of civilization, and the power of Christianity exhibited in those islands, formed a perfect contrast to the representations we had before received. I had heard, said he, such contradictory reports of the missionaries and their labours, that having a good opportunity of judging, I was determined to satisfy myself on this point, before

I left the islands. Scarcely had I landed when some of the American and English residents began to enumerate the immoralities of the missionaries, and the irreparable mischief they had perpetrated. After hearing what they had to say, I walked to the mission-houses, introduced myself, saw how they lived, and what they were doing — attended the church where crowds of well-behaved and most attentive listeners were assembled — and visited several schools, where hundreds and thousands of all ages were intently engaged in learning.

The scenes which I had witnessed at these islands a few years before, arose to my recollection, and I was utterly astounded. I could scarcely credit my senses.

I do not profess to be a Christian; neither do I belong to the same denomination with these missionaries; but I am not so lost to reason and truth as to deny what I saw. Here our Captain interrupted him, and repeated the counter-testimony of Capt. H—— on the same subject. — Is it possible? said Capt. B——; I was there all the time he was, and to my certain knowledge he never once went near the missionaries. He never entered a church, nor a school-house. He saw as little of the effects of Christianity, as if he had been all that time doubling Cape Horn. He went from his ship to the houses of those who

have always opposed the missionaries, and after receiving a full cargo of misrepresentations, he returned to his ship, and came away.

The reason why these men are so enraged at the missionaries is very evident to those who have visited the islands before. Once they could get what they pleased for a rusty nail or an old iron hoop. Now the natives are too wise to be thus cheated. Once there was no restraint upon their licentious habits. Now public sentiment is changing. Vice begins to meet its just rebuke. I tell you, Capt. L., I have felt indignant at the despicable conduct of the very men whom I once respected, and I would advise you and Mr. —— to be independent of their opinions, and examine matters for yourselves.

Our ship lay three months at the islands. Our Captain had been there once before, previous to the introduction of Christianity; and was consequently an excellent judge of the effects of missionary labour upon the natives. From him I learned much of their former barbarities and superstitions; with him I witnessed much of the enlightening and civilizing influences of the gospel.

It was not until 1820 that the first missionaries landed on these blood-stained shores. A short time previous the most sanguinary and brutalizing system of idolatry prevailed. The priest-

hood and the civil power were in league together, and the work of destruction went on unchecked. Human sacrifices were so common, that the lives of almost all were held in constant jeopardy.

Infanticide was shockingly prevalent, — not a mother could be found who had not murdered some of her children, while great numbers had destroyed them all.

Sorceries, murders, robberies, suicides, thefts, gambling, drunkenness, licentiousness, in all its forms, were common among the highest as well as the lowest classes of society.

As to the means of moral reformation, they had none. Their language was without a literature; and the intercourse of foreigners with them was generally evil. Such I was informed was the state of the islands a few years ago.

But what wonders had already been accomplished. We found the language reduced to writing — the New Testament and parts of the Old in the hands of thousands — school-books and religious tracts prepared in abundance, and the press pouring forth six millions of pages every year. We found schools in every district of the island, and regular preaching maintained in fourteen different stations, besides frequent services in many other places throughout the group.

About 30,000 could read, and 1000 had been

received into the church, while multitudes more were kept back from prudential motives. The houses for religious worship, some of which were exceedingly spacious, were generally thronged with attentive listeners.

The morality of the whole nation is changed. It is true many still continue in open iniquity; but cases of theft, robbery, murder, infanticide, once so common, are now very rare.

There is now the best security for property and life. Instead of a few ships, touching occasionally, and with great jeopardy at these islands, about 100 recruit here every year.

The manners, dress, and habits of the people are all changed. I spent the evening on two occasions with natives, who received us in spacious and well furnished apartments, and entertained us in a manner which would have been creditable to a high magistrate in England or America. Upwards of thirty were present at one time, and more than fifty at the other. In both instances, at the request of the host, grace was said, and singing and prayer followed the repast.

But it is not only the Sandwich Islands which have been thus highly favoured of God; the numerous groups south of them have shared largely in the same blessing. I could detain you the

whole day with narratives of thrilling interest respecting the almost incredible triumphs of Christianity in Tahiti and the Society Islands — the Hervey, Navigator's, Friendly, Austral, Paumatu, Gambier, Marquesan, and other groups.

We visited New Zealand, where we witnessed the effects of the same wonder-working Spirit. A few years before, they were furious cannibals, "hateful and hating one another." When the missionaries came among them, the rivers were tabooed that they might not cross them, and the roads that they should not travel.

Now, the work of reformation is rapidly progressive. Multitudes have been taught to read, and numbers appear like renovated beings. On one occasion their anxiety for the gospel was expressed by a chief, who headed fifteen hundred natives to welcome the missionaries. This took place on the very spot where the missionaries had previously been prevented from landing. "The missionaries have come," said he, "to blunt the points of our spears — to snap our clubs asunder — to draw the bullets out of our muskets — to bury our bayonets — to bring this tribe and that together, and to make us all live in peace."

But while I recount the successes of the gospel in many islands, there are others at some of which we touched where the darkness of Erebus, swarming

too with malignant spirits, still lingers. Among these is the Fejee group, "said to comprise from one to two hundred islands, which vary in size from five miles to five hundred in circumference; all teeming with inhabitants in the most degraded and wretched state of barbarism."* One of the chiefs declared, a short time ago, that not less than two hundred human beings, victims of war, had been served up at one feast.†

The immense island of New Guinea has never heard the tidings of salvation. Here several millions of immortal creatures are lying in their guilt and blood.

Borneo, Celebes, Sumatra, and many others in that ocean-spotted vicinity, have been almost entirely neglected. In the first of these, there seems every providential preparation for a mighty work. Explorers have reported favourably, and I am happy to learn that a little band, from the Reformed Dutch Church in America, and one or two missionaries from the Rhenish Society, are turning their attention to its numerous hordes of imbruted Dyaks.

Never, before my recent wanderings, was I such an advocate of the missionary cause. Never before, did I perceive the necessity, nor appreciate

* Williams's Missionary Enterprises.

† Stated by Rev. Mr. Watkins, Wesleyan Missionary at Friendly Islands.

the infinite value of this heavenly enterprise. Oh, that I could inspirit thousands of young men to this work! Oh, that every ship were freighted with messengers of mercy to these suffering, perishing millions! Oh, that the whole body of Christians were filled with zeal for a world's conversion, and, laying aside all minor differences of opinion, were uniting all their forces for its accomplishment!

CHAPTER XXXIII.

The next speaker was a converted Caffree chief, who had formerly headed a formidable band of depredators, and, for many years, spread devastation and dismay in the surrounding country. The wonderful works which have been described, said he, throw my thoughts back upon my own country, and among my own people. I can scarcely endure the recollection of the past. The cruelties we have committed upon each other, and upon strangers, fill me with the deepest sadness. Oh, that the missionaries had visited us before. How many unredeemed souls these very hands have hastened into an awful eternity. I shudder when I review the past. I seem to myself to have emerged from hell. Is it a reality? Am I not in a dream? Can it be that I have been rescued from the grasp of the destroyer, and my very nature changed from the lion to the lamb? It appears too wonderful to be true, and I sometimes startle lest I may awake to the horrible condition

of my former being. But, blessed be God, it is no dream, no frenzy. A few years since, myself and hundreds of others were raving demoniacs. War, pillage, and murder were our business and delight. We had no God. We served devils instead of God; and there was scarcely a trait of character which we did not possess in common with them.

But He, whose mercy fills me with surprise, found us roving, naked, demented, and left us "sitting, clothed, and in our right mind." My Saviour's redeeming love, what tongue can express! His almighty power, who can withstand! Oh, for a thousand tongues to praise him — for a thousand lives to serve him!

If a person, who had visited us a few years ago, should come among us now, he would neither recognise the people nor the place. Some of the most ferocious chiefs of all our wandering hordes, have been tamed and subdued. The lawless Africaner — the former scourge and terror of the country, is already before the topless throne. Berend, his indomitable rival, has swelled the list of the redeemed. The great chief Hintsa has raised the servants of God to the highest honours of his kingdom.

Many wandering tribes have become settled. Thousands and tens of thousands who had neither

clothing on their bodies, nor ideas in their minds, now appear in decent apparel, and are able to read. The Christian Sabbath has been established in many tribes. We have schools for infants, children, and adults. Some of the churches have hundreds of members in their communion. We have among us saving banks, lending libraries, and temperance societies.

It has been questioned by some in this assembly whether the effects of the gospel are as great among the heathen as in Christian countries. I thought while my brethren were speaking on this subject, that if they should come to my country, and see for themselves, they would be astonished. I know not what changes have been produced within the same period in Christian lands; but I can scarcely imagine that they could have exceeded the effects wrought in my native wilds. And yet the work is very partial. There are many places where no missionaries have settled — many miserable tribes of men who have never heard of Christ. Hundreds of teachers are needed to occupy this vast territory. Every where the greatest anxiety is expressed to have the missionaries come and teach them. The tidings of what has been accomplished in many tribes have travelled far into the deep interior of Africa, and thousands

are now impatiently waiting to have the blessings of Christianity introduced among them. What shall be done? They have even been promised assistance, and promised so long, and so often, that they reproach the missionaries who have held out these encouraging prospects, as deficient in integrity.

The Christian world is indebted to oppressed Africa in proportion to the wrongs and cruelties they have inflicted upon her. To sate their avarice, she has been made to bleed at every pore. What millions have been carried away by the ships of all Christian nations to toil and groan and die in slavery!

Now let these nations send back the gospel, that this horrid traffic may be broken up, and that the wars and ravages it occasions may forever cease. Let Christians line our coasts, and stud our country with missionary stations.

These spiritual fortresses are the only means of restoring peace to our agitated tribes. The shouts of savage warfare would then die away, and the exulting notes of gratitude would break from the lips of more than one hundred millions of souls who are now ready to perish.

CHAPTER XXXIV.

Much in the same strain, though varied by the circumstances of their respective countries, were the speeches of a Greenlander, a North American Indian, a coloured freeman of the West Indies, a native of Burmah, and a priest of Budha, from the island of Ceylon.

They all referred to the conquests of the gospel in their own countries, and urged the necessity of enlarging the scale of missionary operations among them.

When the last of these speakers, who closed by briefly summing up all that had been said of the triumphs of the blessed Spirit in heathen lands, inquired whether in proportion to the means employed, an equal number had probably been converted in Christendom; none appeared disposed to nod an affirmative reply.

A converted Devotee of India spoke with great pathos of his own personal history. He had wandered every where in quest of peace of mind, and found the object of his search only when he became acquainted with the Redeemer of men.

Before I knew the great truth that "the blood of Jesus Christ cleanseth us from all sin," my mind was like a stormy night, my feelings were like the whirl of dark waters. I knew that something was wrong. My troubled conscience conjured up spectres of despair before me, but what was the cause of my misery, or whither to fly for relief, I could not ascertain.

My health was good — my external circumstances were favourable; but my heart was sick. I had no knowledge of the true God. Yet I knew that there were superior spirits, and I dreaded their wrath. Goaded by an undefined sense of guilt, I wandered hundreds and thousands of miles. I visited the sacred city, and the most holy shrine of my religion. I bathed in the purifying waters of the Ganges; but my soul found no relief. I resorted to every sacred place, and river, and temple, and shrine, and saint I could hear of, but the farther I wandered, the more insupportable did my burden become. The glorious sun poured a flood of radiance around me, and happy myriads exulted in his life-giving beams; but not one animating ray penetrated the gloom of my soul. The golden river rolled its bright waters beside me, and thousands exulted on its surface and in its refreshing wave; but no draught could revive my drooping spirits; no flood drown the anguish

of my mind. I heard the songs of earth's happiest children. I listened to the strains of the richest music. I mingled with the gayest groups of the sons of pleasure; but all in vain. My unstrung harp caught no responsive note.

I tried other expedients. I lived on the meanest fare. I fasted. I tortured my body until life was almost extinct. I expended all my property; but my gloom deepened — my despair increased. And miserable beyond expression, and forever miserable should I have remained, had not that God whom I seemed to be feeling after, directed my weary steps to his own servants. I heard them speak — I read their books. Their words pierced my soul. I was held as in a spell. I began to see that there was a great God, and that I had sinned against him. My conscience became my accuser. Deeds of darkness and blood came up to my remembrance. My sense of guilt and danger was greater than ever. I inquired further. I heard of an Almighty Saviour — one who had died for sinners — for sinners of all nations — for the "chief of sinners." I perceived that this was the very Saviour I needed. I fell at his feet; I cast my wretched soul upon His mercy, and can I ever forget the heaven of that hour? My oppressive load of guilt — every fear of death — all the gloomy forebodings of the future, fled away. The

sun had arisen upon me, and my long night was ended. Now I am happy. My God and Saviour is mine, and his word assures me, and my conscience confirms it, that "all things are mine." But my happiness is not complete. True, I have met many since my own deliverance who have embraced the same gracious Redeemer, but these bear no comparison with the number who are yet in the gall of bitterness.

I mourn to think that my country belongs to the region of death — the dominions of the devil. I now recall what I have witnessed in my extensive and fruitless pilgrimages. What crowds I have seen suffering every torture, which superstition can invent, or humanity endure. And how much greater still is the number of those who revel in every criminal indulgence.

None can conceive the demoralizing effects of the pagan systems of my country. What I know I would not dare disclose — I blush to remember. The priesthood are like so many evil spirits let loose upon the world.

Our detestable religion sanctions every crime, and our most renowned men commit them. Upon our altars of impurity and blood, multitudes of precious souls are yearly sacrificed.

At the close, he dwelt on the favourable state of the country for missionary efforts, and entreated

all Christian nations to remember, that at least one hundred and fifty millions of immortal beings were waiting,—as far as death will permit them to wait,—to receive the gospel at their hands.

The conquests of the British army, said he, once filled me with rage. I invoked all the evil genii of pagan superstition to aid in expelling them. Now I look with admiration at the purposes of Jehovah. I no longer wonder why this vast populous empire should acknowledge the supremacy of a foreign power. We have been conquered by a Christian country. I perceive the object. Christians of England, God has thrown us in a most signal manner on your benevolence for the knowledge of the truth. I would appeal to you by every thing that is affecting in the civil relations God has established between us, to second the designs of his providence and his grace. No longer uphold our "abominable idolatries"—no longer put to shame the few of us who are called by the same name with yourselves. Let government no longer adopt unchristian measures to increase its revenue. Let it no longer publicly sanction our execrable rites, to retain its popularity. Send more Christian rulers among us—men who shall exemplify the excellence of Christianity, and by their influence induce our chief men to adopt it. Send more soldiers of the cross. We need a

mighty army. Once you subdued us to your earthly sovereign. Make another attempt, and for another victory; and never give over, until the banner of the cross floats in every province, and Jesus Christ is universally acknowledged as our King and Saviour.

CHAPTER XXXV.

A WEALTHY Chinese, whose family resided in the interior of the empire, but who had been converted while trading at a missionary station, in a neighbouring country, made the next address.

I have heard, said he, the statements of my brethren respecting the victories achieved by the Son of God in their countries. My heart has rejoiced. And yet my sorrow has been stirred at the recollection of my own country. Those of us who have been rescued from the grasp of the Destroyer, are like a drop to the ocean. When I think of my own country — darkened with human beings, like swarms of devastating locusts — all lying in wickedness — all ignorant of the Saviour — I involuntarily ask myself, can this be the divine will? Is the Conqueror of death and hell thus to be kept out of more than one-third of his dearly-bought possessions? Can it be the design of God that the rulers of the darkness of this world should retain the undisturbed dominion of such a large portion of mankind? They will no doubt struggle for it. Driven from other places, they will retreat to China and Japan. Here will they concentrate

their forces. And here most probably earth shall witness their last, most desperate resistance. But their doom is fixed. The day of their defeat and expulsion is drawing nigh. My soul kindles at the prospect, and I almost forget how this change is to be accomplished. I forget for the moment how fearful and faithless is the host of the Lord, when the conquest of China is proposed.

But can nothing be done to expel these fears, and increase their faith? Let us look at the appalling difficulties, and see if they are as insurmountable as has been imagined. Wherever I go I encounter the opinion that no remarkable changes have taken place in China from a very remote period, and that consequently it appears preposterous to expect any such changes. But what system of logic is this? Because a dotard is wedded to his old habits, therefore he can never die! I tell them I can easily account for that stamp of perpetuity which is impressed upon all our institutions, and that none of the causes which produce it forbid the change they deem impossible.

Our government assumes for its basis the most popular of all judicatory principles — paternal interest and authority. It is more ramified and vigilant than probably any other government in

the world. It professes to have the sanction and test of antiquity, and it inculcates the absurd idea that a recurrence to ancient usages is the only return to wisdom. It deals liberally in fraud, and what it cannot accomplish by power, it attempts by artifice. It proclaims the false opinion that the best of other countries are in a state of demi-barbarism, and it carefully excludes the influence which would correct this mistake.

These causes combine to produce those effects, which give to China, especially from the distance of western nations, an unchanging phase. To a nearer beholder many variations are discovered.

It is not generally known that within about six centuries, there have been four distinct dynasties on the throne of China, and that two of these have been of foreign origin. At present there is a formidable party opposed to the reigning Tartar family, and aiming at their subversion.

It has been the wise policy of the conquerors never to change the form of government; nor to touch the venerated ceremonies and customs of antiquity. Hence, before and after the greatest revolutions, things appear the same.

The barring of the gates of China, and the guarding of its coasts against foreigners, is a recent measure of government, and in actual defi-

ance of the very wisdom they are so fond of celebrating.

The venerated writings of Confucius expressly approve of liberal intercourse with other nations, and the people of China would be pleased with such intercourse. So that there are principles existing in the empire which might at any time produce a revolution favourable to the introduction and dissemination of Christianity. The God of heaven has a thousand ways to overcome the immobility of my nation, and to send us forward in the progress of improvement with an irresistible impetus. A collision with Russia, or England, or other western powers, would probably throw open every gate and every port.

But there are silent principles already at work, whose operations are powerful and must produce great ultimate effects.

When asked, as I often am, whether China is open to the unrestricted efforts of missionaries; I answer no. Missionaries are permitted to reside only in one or two places, and here their movements are closely watched, and their liberty is greatly abridged.

Why then, they reply, do you plead for an increase of missionaries? I answer, because although the ministers of the Christian faith would not be admitted *in* China, much work might be accomplished *for* her; and under circumstances

scarcely less favourable than if they resided within the empire. Many of the neighbouring nations are accessible, and multitudes might occupy them without molestation. Every missionary must first acquire the language, — a work of no inconsiderable magnitude.

Through an advanced knowledge of the language a Christian literature is to be prepared for the people. Now from the prevalence of education, and the popularity of literature, we may form some conception of the vastness of such a work. Many active and accomplished minds, and many long laborious years must necessarily be devoted to this undertaking. Is it not the time to accomplish this preparatory labour, while the country remains closed to more active exertions? Perhaps before the good seed can be prepared, this boundless field may be opened for its reception. God may be waiting for the dilatory movements of the church. Should the obstructions be removed before she is prepared for her work, pestilential errors and ruinous examples under the Christian name, would doubtless form far higher barriers than those which now prevent our approach.

There is one mode of operating upon my country, which will probably forever elude the vigilance and baffle the power of an opposing government. Many of us are driven by necessity or avarice to

the surrounding countries to increase our resources. Let missionaries go, as blessed be God, a few have already gone, to these countries. Here they can teach us without molestation. Hundreds who have spent a portion of their lives in these countries return to the empire every year. They will carry the knowledge of Christ with them.

Another measure for introducing the gospel into China has lately been attempted, and it is believed with much success. The sea-ports along the coasts have been entered by ships freighted with Bibles and Christian books, and thus beside the oral instruction given by the accompanying missionaries, thousands of volumes have been put in circulation.

Can it then be said that China is shut against the gospel? That missionaries are debarred I admit; but they can all take up the exulting strains of the Apostle, though they are bound, "yet the word of God is not bound."

An invading army would be satisfied with the advantages we enjoy. We have a foothold on the borders of the enemy's possessions. We have positions which command his country. Now all that we want to carry forward our resistless operations are soldiers qualified to occupy these posts, and an artillery capable of sending its fires on the very citadel of the enemy. That many of our own

men will fall, I think is probable. They must go prepared for such an honour. But the victory is certain, and what more can we desire? If the children of light were only as wise in their generations as the children of this world, how soon my country would be subdued to the King of kings and Lord of lords.

If I could only see multitudes of young men with apostolic zeal going forth to qualify themselves for usefulness, I would then believe that God's time to favour this part of the world had come. If the churches were only aroused to earnest and unceasing prayer for the salvation of these deluded millions, I should know that the arm of the Lord would soon be made bare. And are not Christians shut up to this duty just so far as they are shut out from the empire? While we are prevented from employing some of the most effective means for the establishment of the kingdom of Christ in China, are we not summoned to exercise stronger faith and employ more importunate prayer, that the indirect efforts we can put forth may be the more successful?

I read that "Jesus is head over all things to the church." The hearts of my emperor and all his subjects are submitted to His control. He is able to accomplish all his purposes. Opposition is vain. One word of his power would open China,

and another open every heart to the reception of the Saviour. Why then are we appalled at the cob-web obstacles of man? We can lay hold of the strength of the Almighty. We are permitted, nay commanded to do so.

Prayer is a weapon placed in every Christian's power,—a most potent weapon, which can neither be parried, nor broken, nor wrenched from his grasp. It is a missile which may be projected with unerring aim and resistless force from the most distant position.

Oh, that the church universal would cry day and night for the recovery of this great theatre of human life from the usurper's dominion. God would lend an ear of favour, and the voice of his awful majesty would be heard, and the lightnings and earthquakes of his power felt, and earth would soon catch the triumphant song of the happy myriads in heaven. "Hallelujah, for the Lord God Omnipotent reigneth."

CHAPTER XXXVI.

The delegate who next addressed the assembly, was born and educated in a corrupt branch of the Christian Church, on the continent of Europe. He ascribed his conversion to the humble efforts of a colporteur. The following is an abstract of his speech:

There is one sphere of missionary labour, said he, which has not been referred to by any of the speakers. There are multitudes in the part of the world to which I belong, who are called by the name of Christ; but whose condition would scarcely be deteriorated, if that sacred appellation were exchanged for that of Mahomet or Buddha. Before it pleased God "to reveal his Son in me," I was as ignorant of the plan of redemption as the deluded votaries of Juggernaut. I knew that Christ had appeared upon earth; but that faith in his merits was the only ground of acceptance with God, was repugnant to the doctrines I had been taught to believe. The Bible I had never read, and scarcely ever seen. That its tenets were the rule of faith; or that its truths were instrumen-

tally adapted to convert the soul, my teachers did not themselves believe.

Since the cruel yoke of my former bondage has been broken, and I have exulted in "the liberty of the children of God," I have often dwelt with the deepest solicitude upon the condition of continental Europe. A large proportion of its inhabitants, about one-fifth of the human family, belong to churches, some of which exhibit scarcely the skeleton of Christianity; while from the best of them the spirit of life has almost entirely departed. The most superstitious ceremonies and heretical opinions have supplanted the simple worship and saving doctrines of the gospel. They all belong to that general class of the human family, who substitute the merits of man for the perfect sacrifice of Christ, and within whose ample bounds are grouped Pagans, Mahometans, and modern Jews.

I have thought that, in some respects, they were in a more hopeless condition than the heathen. They have been taught, not merely to disbelieve, but to hate the truth. The Arch Deceiver has prejudiced them against the very sources of knowledge, through which their deliverance from fatal delusions must come.

Recently, however, there are 'signs of the times' which clearly indicate God's gracious presence in this part of the world. In almost every country

the heavings of that earthquake begin to be felt, by which "the things which can be shaken are to be removed," that those which "cannot be shaken may remain." Its concussions have been frequent in France, Switzerland, parts of Germany, and many nominally Christian countries, while even Spain, and Portugal, and Italy have recently experienced a few slight shocks.

The openings for the pure gospel in these countries, and the abundant blessings which have crowned the feeble efforts already made, urge a call to increased exertion, and furnish a guarantee for its success, which ought not to be disregarded. The stated Pastor — the Missionary — the Colporteur — the Bible — the Religious Tract, find their way into regions which have long been guarded by a flaming sword.

A few years ago, many of these countries were like "the valley which was full of bones." Now, the prophets have entered, and the dead begin to revive. In France alone, where a few years ago there was scarcely a faithful pastor, there are now more than one hundred evangelical ministers. In French Switzerland there is double that number. Thousands of precious souls have recently been gathered into the fold of Christ in these countries. More than one hundred missionaries have already been sent to the heathen. Those of us into whom

the breath of spiritual life has been breathed, are persuaded that we can effect a revival of undefiled religion among us, only so far as we strive to obey our Lord's last command.

What has been done in other countries I cannot stop to detail. What remains to be done is far more important. Christians in these countries are, with few exceptions, in straitened circumstances. They need help from other quarters.

They require the aid of benevolent institutions to supply them with men, and Bibles, and religious books. But more especially are they in want of pecuniary assistance. Almost any amount of means could be profitably expended. Our own institutions which we think best adapted to the circumstances of the countries ought to be greatly enlarged. Others which we have no ability to support ought to be established. Young men who pant for the ministry cannot be sustained. Others who in humbler spheres of labour might rescue many souls from death, are obliged to devote their time and talents to secular pursuits for a livelihood.

Christians of England and America, we appeal to you for relief. Send us of the ample resources by which God has favoured you above all other people under heaven. "That now at this time your abundance may be a supply for our wants, that there may be equality."

When the trophies of redeeming mercy begin to multiply in the distinguished circles of rank and literature, when our centres of civilization and refinement — the lights of Europe — the admiration of the world, become thoroughly pervaded by the influence of Christianity, it will be to the nations "as the light of the morning when the sun riseth."

Much in the same strain, though accompanied with the most touching details both of suffering and of conversion, was the address of a missionary among the Jews. He dwelt with the most affecting pathos upon the condition of this once favoured and still remembered people, "scattered among the nations," oppressed, despised, "a reproach," "a taunt," "a by-word." From this gloomy picture he turned to their brightening prospects. "The gifts and callings of God are without repentance." He pictured with the most glowing ardour the scenes he had witnessed. The religious movement in various places — the conversion of numbers, and the inquiries and investigations of many more, argued to him the speedy accomplishment of Zechariah's prediction — "and I will pour upon the house of David and upon the inhabitants of Jerusalem the spirit of grace and of supplication: and they shall look upon me whom they have pierced, and they shall mourn, &c." From these and many other

prophecies which relate to the restoration of the Jews, he urged those who had been grafted in their place to intercede with their offended God for them. He closed with the probable effects of their conversion upon the many heathen nations. He believed that they were destined to become the most efficient missionaries of the cross; "for if the casting away of them be the reconciling of the world, what shall the receiving of them be but *life from the dead.*"

CHAPTER XXXVII.

An officer in the British army delivered the next address. He had spent nearly thirty years in India, and had been spiritually awakened through missionary effort in that distant country.

When I reflect, said he, on the effect of missions, I often compare it to the triumphs of an adroit swordsman who goes forth to the conflict single-handed, and deals his blows with equal effect, in front, in the rear, and on either side.

The direct and reacting influence of missions have been elucidated. The collateral influence remains to be considered. To this oblique effect of missions myself and hundreds of others are under everlasting obligations.

Multitudes who went out to India almost as ignorant of religion, and quite as indifferent to its claims as the heathen themselves, have found a Saviour where we least expected to meet him. I sometimes think that the whole character of our Indian army has undergone a change within a few years. Before missionaries were sent to those countries, the semblance of religion had almost

vanished from our ranks. Its external proprieties were often entirely dispensed with.

I shall never forget the first Christian who was pointed out to me in the army. Though an officer of acknowledged talents and tried courage, he was despised because we considered him a *methodist.*

When the first efforts were made to introduce the gospel into our ranks, the opposition was strong and obstinate. But the sword of the Spirit proved irresistible. One after another fell overpowered. I cannot dwell on the victories which ensued. Hundreds have been made to ground their arms. Many of our highest, bravest, most admired officers have left their former service and become the faithful soldiers of the cross. Armed with the panoply of God, and animated by his Spirit, they are now engaged in a warfare, not "against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places."

There are few regiments in that part of the world in which there is not a greater or less number of devoted Christians — many of whom were first led to embrace the gospel in that land of heathen darkness.*

* See Preface to "The Church in the Army."

And this work of grace has not been limited to the army. Civilians, and planters, and merchants, and sailors, and adventurers of all pursuits have been directed to these pagan shores to find the pearl of price. Often has the transient traveller and seaman here, been arrested by disease, that before he was removed to another clime, or another world, he might become interested in him who is "the resurrection and the life."

I could detain you for hours in detailing the active exertions of those who have themselves been "taught of God."

A few examples will suffice to show how the influence of missions extends and increases through the self-multiplying agency it establishes.

As soon as Lieutenant D. was "renewed in the spirit of his mind," he wrote to his cousin of another regiment, and by his powerful arguments and faithful admonitions enlisted this noble, talented youth in the same blessed cause.

Among my most esteemed friends are two captains in the service, who have added to their military honours, the highest literary distinctions in the native languages. Since their conversion, they have lived together on an economical scale, and devoted all the balance of their pay, about nine-tenths of the whole amount, to the spiritual welfare of those around them. And this is not all.

Not simply their incomes, but their richly cultivated minds, and almost all their time, are consecrated to the same work. They have been long employed in translating the Scriptures, and writing religious books in the languages of the heathen.

At one of the stations the Surgeon is the secretary of the mission-schools. At another the Resident is the Gaius of the place, to whose hospitality and cheerful aid "the brethren have often borne witness," and who is a most efficient "fellow helper of the truth." Several officers have left the service and become missionaries, that they might dedicate their all to the cause of their Redeemer.

In conclusion I would bespeak for missionaries in the prosecution of their arduous duties, the cheerful support of all who have friends dwelling in heathen lands, or wandering on distant seas. Let me commend them to the patronage of the statesman, the philanthropist, the man of science, the merchant. Especially would I aim to enlist in their behalf the sympathies and co-operation of all classes of those nations whose banners wave over lands "lying in the region and shadow of death."

CHAPTER XXXVIII.

A MAN distinguished for his scientific attainments, followed with a short eulogy on several of the missionaries, and an expression of the obligations they had imposed upon the world for their valuable contributions to many branches of literature. To their future researches and observations he looked with much interest, and he had no doubt, that for this reason, if for no other, missionaries will soon be esteemed even by the ungodly portion of the literary world, as the greatest benefactors of their race.

A Christian patriarch delivered the closing address.

"The days of the years of his pilgrimage" had been more than four score years—three score of which he had "served the Lord with his spirit, in the gospel of his Son."

I thank my covenant God, said he, that I live to see this day: 'for mine eyes have seen his salvation, which he had prepared before the face of all people;' '*a light to lighten the Gentiles, and the glory of his people Israel.*' Such changes have occurred in my time, that henceforth nothing seems incredible. Gathering strength from the

past, my faith overleaps the short intervening space, and dwells amid the realities which shall soon be disclosed.

I see the heralds of salvation speeding their joyful flight in groups to the heathen world. I see kings and queens, and princes, and mighty men, all bowing down to the church, and becoming her most active servants. 'The glory and honour of the nations are brought unto her.'

I see the wealth of Sheba and of Seba, of Ophir, and Tyre, and Tarshish, poured into her ample treasury. "The forces of the Gentiles come unto her." I behold "the spirit poured out upon all flesh;" "nations are born at once."

Ignorance and error, all the deep shades of moral death move rapidly away, as "the sun of righteousness" rises in his strength, and darts his brightest, warmest beams into every dark corner of the earth.

Man ceases to prey upon his fellows. They beat their swords into plough-shares, and their spears into pruning hooks. Nation no longer lifts up sword against nation; neither do they learn war any more." The population of the earth multiplies a hundred fold, and her teeming millions "teach no more every man his neighbour and every man his brother, saying, know the Lord, for all know him from the least of them, unto the

greatest of them." Jesus has triumphed. His victories are complete. "His will is done in earth as it is in heaven." *He is satisfied.*

My beloved brethren, let the glories of this coming day arouse your energies — let the work to be done, before it can be ushered in, engage them all.

Be not discouraged at the obstacles you meet. They are only the vapour before the rising sun. Your Redeemer reigns — all power is his, and all is pledged. "There is no searching of his understanding. He giveth power to the faint, and to them that have no might he increaseth strength." "He will work, and who shall let it?" What more can you desire? Enlarge your expectations to the utmost — "hope against hope," — all shall be exceeded.

This is the dispensation of the Spirit. Has not the church forgotten her present position? The Pentecostal effusion was a few first drops of that "rain of righteousness," which shall be poured out upon the whole earth.

I would enforce the exhortations of our missionary brother, and call upon the whole church to be much in prayer. God must be honoured. All other dependence is vain. "Were our revenue equal to the wealth of both the Indies — were our missionaries as numerous as the armed legions

which cover the plains of Turkey; were they possessed of all the literature and all the science of Christendom, without the Spirit of God, they could do nothing towards the establishment of that internal dominion which is designated by 'the kingdom of God within us.' We may as well think to arrest the sun in his course, give laws to the winds by the word of our mouths, impede the torrent by the interposition of our foot, or control the movements of the majestic ocean by our commands, as think to change the state of the world, and bring it under the law of love, the perfect law of liberty, by any thing short of the omnipotent power of the divine Spirit."*

And now my friends and fellow helpers in the gospel, the setting sun and the closing week admonish us that our assembly must break up. To different lands we disperse, yet our work is the same, and soon we shall meet in a nobler assembly — in an eternal sabbath.

My days are drawing to an end. I descend from this holy hill to the valley of death — many of you go down to the vale of conflict. Oh, it is an honour to live in this day. Every prayer offered — every effort made must tell with power upon the future glories of the church, — the eternal

* Dr. Philip before the London Missionary Society.

happiness of millions. Improve every moment—embrace every opportunity. Let the utmost energy, and the strongest faith be combined, and "your labour *cannot* be in vain in the Lord."

Go from this sacred place under the influence of all its thrilling associations. Here every motive to exertion seems to gather redoubled power. That blessed Being whom we love above all others, the Son of the living God—the Saviour of lost men has impressed himself upon every thing around us. The very ground we tread is holy—the air we breathe is love. Olivet, Kedron, Gethsemane, Calvary, every street, every object recalls him.

Go, my younger brethren, go from this place with his love breathing in your hearts,—his command sounding in your ears,—and his glory filling your eye. Once more survey the world from this central spot. Never forget the relative importance of its different nations. Catch his full meaning, when he gave the commission to his Apostles. Remember that those of you who act under this commission are "the ministers of God to do his pleasure." With the spirit that forsakes all for him, and having ascertained where he would have you labour, go forth to your delightful work.

"Sound, sound the truth abroad,
Bear ye the word of God
Thro' the wide world;
Tell what our Lord has done,
Tell how the day is won,
And from his lofty throne,
Satan is hurl'd.

Far over sea and land,
'Tis our Lord's own command,
Bear ye his name;
Bear it to ev'ry shore,
Regions unknown explore,
Enter at ev'ry door—
Silence is shame.

Speed on the wings of love,
Jesus, who reigns above,
Bids you to fly:
They who his message bear,
Should neither doubt nor fear;
He will their friend appear;
He will be nigh.

When on the mighty deep,
He will their spirits keep,
Stay'd on his word;
When in a foreign land,
No other friend at hand,
Jesus will by them stand—
Jesus, their Lord.

Ye, who forsaking all,
At your lov'd Master's call,
Comforts resign;
Soon will your work be done;
Soon will the prize be won;
Brighter than yonder sun,
Then shall ye shine."

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